



Commons House

Munday Febr 21. An. Dom. 1641.

It is this day Ordered by the Committee for Printing and Publishing of Books, &c. That Mr *Jackson* Minister of Saint *Michael* in Woodstreet *London*, be desired to peruse Mr *More* his Translation of Mr *Mede* his book on the *Revelation*, this day presented to the said Committee to be licenced, and to report to the said Committee his opinion therein, and concerning the Printing thereof.

John White.

I Have according to the Order of the Committee for Printing, &c. read over Master *More* his Translation of Mr *Mede* his booke on the *Revelation*, and finde it to be exactly Translated, and that the booke it selfe gives much light for the understanding of many obscure Passages in that sweet and comfortable Prophecie, and though Master *Mede*s opinion concerning the thousand years of the seventh Trumpet be singular from that which hath bene most generally received by Expositors of best esteem, and I conceive hath no just ground, yet he therein delivers his judgement with such modestie and moderation that I think the Printing of it will not be perillous: and therefore conceive that the publishing of this Translation is a good work, and may with Gods blessing yeeld much comfort to many.

April 18. 1642.

Arth. Jackson.

It is Ordered by the Committee of the Commons House of Parliament concerning Printing, this eighteenth day of *April 1642*. That the booke Intituled the *Key of the Revelation*, &c. be Printed.

John White.

The Key of the
REVELATION,
searched and demonstrated
out of the Naturall and proper
Characters of the Visions.

WITH

A Comment thereupon, according to
the Rule of the same Key, published in
Latine by the profoundly Learned

Master *Joseph Mede* B. D. late Fellow of
Christs Colledge in Cambridge,

For their use to whom God hath given a love and desire
of knowing and searching into that admirable Prophecie.

Translated into English by *Richard More* of *Linley* in the
Countie of Salop. ESQUIRE, One of the Burgeses
in this present Convention of Parliament.

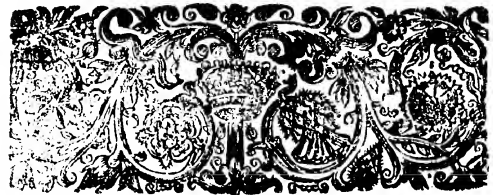
REVEL. I. 3.

Blessed is he that readeth (that is, interpreteth) and they that heare (him that interpreteth) the words of this Prophecie, and keepe those things that are written therein: for the time is at hand (that is, is now present) wherein the same things shall begin to be fulfilled, and daily more and more shall be fulfilled.

With a Preface written by Dr *Twisse* now Prolocutor in the
present Assembly of Divines.

Sept 27 1643

Printed at LONDON by R. B. for *Phil. Stephens*, at his Shop
in Pauls Church-yard at the signe of the gilded Lion. 1643.



THE
INTERPRETATION
of the little Booke: or of the other
System of the visions of the Re-
velation according to the rule of
the Apocaliptique Key.



He space of the *Seales* being runne Chap. 10.
over, wherein the affaires of the Em-
pire were described, let us proceed to
the other prophesie by much the more
noble; as containing the fates of the
Church or of *Religion*. *Iohn* is prepared
to it by the delivering and eating up of
an open Booke, as it were to take the
degree of the facultie of prophesying.

And the voyce, saith he, which I heard from heaven, spake unto Vers. 8.
me againe (to wit, that voyce as of a Trumpet speaking, Chap.
4. 1.) and sayed, Come and take that little booke which is open in the
hand of the Angel which standeth upon the Sea and upon the earth.

I went therefore unto the Angel, and sayed unto him, give me Vers. 9.
the little booke, and he sayed unto me, take it and eat it up, &c.

Furthermore since the prophesie now to be revealed, as the
knowledge of all divine and hidden things, especially to come,

A a should

Chap. 11. should be in the first receipt indeed sweet and pleasant, but by reason of the lamentable estate of the Church, contained in the hidden part thereof, bitter as Aloes, or for the obscuritie happily of those Allegories and Types, where with it is covered, it should much perplex the minde of the opener or searcher into the meaning thereof: therefore it is said the booke to be eaten up, shall be to the Apollle in his mouth indeed sweet, that is at first sight and first taste shall be delightfull to his minde; but being received into his belly and to be digested, it shall be bitter. *And it shall make thy belly bitter, saith he, but it shall be in thy mouth sweet as honey.*

Ezech. 3. 3. The whole representation is taken out of *Ezekiel*, saying that there, the sweetnesse in the mouth, but bitternesse in the belly, are either not mentioned, or but obscurely.

The booke being so received and swallowed down, the meaning of the symbole is opened in most cleere and expresse words; to wit, that there was imposed upon *Iohn* a charge of receiving from Christ, and bringing into the knowledge of the Church, another yet, and a more noble prophesie by much, and which should runne over the same space of time with the former.

Verf. 10. *And I tooke, saith he, the little booke out of the Angels hand, and did eate it up: and it was in my mouth sweet as honey; but when I had eaten it, my belly was bitter.*

Verf. 11. *Then he said thou must prophesie againe (this is the meaning of the symbole) before many people, and nations, and tongues, and Kings.*

This was the inauguration of *Iohn*; the prophesie followeth, which hath its beginning from his worke about the Temple of God; and therein he setteth forth a twofold estate of the Church to come in order, by the representation of a two-fold court, one measured, another cast out because of the prophanation thereof by the Gentiles.

The meaning of the inner Court measured with the reede of God.

Chap. 11. 1. **T**He court of the Temple within with those that worship therein, to be measured by the reede of God, setteth forth the Primitive state of the Christian Church exactly conformable to the rule of Gods Word: and not yet as afterwards (when it came to the times of the

the outer court) irregular by the contagion of idolatrous worship, Chap. 11. but orderly worshipping God for a few ages, in one Mediatour ² *dispospon* Iesus Christ.

For that such a measure, was propounded in the type also of an Angel measuring, in *Ezekiel*, I seeme to gather out of that which is said to him, Chap. 43. from the 7. verf. to 10. and afterward: *But thou sonne of man, shew the Temple to the house of Israel, that they may be ashamed for their iniquities, and let them measure the patterne.* You may see the place. But if any one shall conceive otherwise, and would rather referre the type of measuring to the signification of building, namely, that what the drawing or setting out of a modell (that is the platforme of a worke to be done) is to builders the same as measuring to God in the language of the Prophets, it will come notwithstanding to the same meaning. For what more will this court measured by the reed of God set forth, then the State of the Church figured thereby, to be the workmanship of God, built upon the foundation of the Apostles and Prophets, Christ being the corner stone; contrary to the court following, which God would not acknowledge for his frame, and therefore *Iohn* is forbidden to measure it. Whether thou shalt interpret it after this, or that manner, the matter as thou seest, will come to the same passe. But who so shall interpret it in a different sense, either I am deceived, or he can bring forth no example of his interpretation out of the Scripture. But how fitly the situation of the Altar in this court, may represent the frequent sacrifices of the Martyrs in that state of the Church, that will be manifest, as well by the thing it selfe, as by the contemporary vision of the red Dragon fighting Chap. 12. with *Michael* concerning the child-birth of the woman, then 3. 4. when we come to the interpretation thereof.

The meaning of the outer Court with the holy Citie troden under foot by the Gentiles, and thereupon left unmeasured and cast out.

The outer Court trodden under foot by the Gentiles, and rejected Verf. 2. by God from being measured, doth set forth the holy Citie of God or the Christian Church, by and by from the end of the times of the measured Court (to which it next succeeded) to be given

As 2

to

Chap. II. to new Idolaters, and (the affaires thereof, being established now by the utter casting downe of Gentile worship under the state of the former Court) to be prophaned with the contagion of renewed Idolatrie, as it were *heathenisme* brought to life againe: in one word, *Antichristian Apostacie* to reigne in the Church fortie two *moneths* of yers. Which shall be fully and particularly handled in the history of the *Beast*, contemporizing with this *Court*, and being a vision of the like matter. But let us consider the words of the Text, the interpretation whereof we have in hand.

Verf. 1. And there was given me, saith he, a reed like unto a rod, and the Angel stood, saying: Rise and measure the Temple of God, and the Altar, and them that worsh'p therein.

Verf. 2. But the Court which is without the Temple, cast it out, and measure it not. For it is given to the Gentiles, and they shall tread under foot the holy Citie forty two moneths.

The meaning of which words that we may rightly conceive, we must know, that τὸ Ἱερόν (by which name I comprehended the whole building of the Temple) was distinguished by a double Court; one inner in which was placed *Naō*, or the Temple it selfe (together with the Altar of burnt offering at the entry thereof) and was open onely to the high Priests and Levites: Another outer, which 2 *Chron.* 4. 9. is called the *great Court*; in *Exod.* more then twelve times *קורבן העולה* that is, *Ἀυλὴ ἡ ἔξωθεν* or *ἔξωθεν*, the Court without, or the outer Court. This belonged to the Israelites or to the people of Israel, and therefore not improperly to be called the Court of Israel, although that part of this Court which belonged to the men was so specially called by the Jewes. The former Court is set forth by the names of *Temple*, and *ἱερόν*. Arise, saith he, measure the Temple of God (*Naō*) & *Thylistorium*: where *ἱερόν* expresseth not onely the Altar of sacrifice, which was placed there, but the place lying about also, that is, the whole place of the Altar and Sacrificing; as is to be gathered out of the words next in coherence *καὶ οἱ ἐκζητούντες ἐν αὐτῷ*, and those that worship therein, that is, *ἐν τῷ ἱερόν* in the sacrificing place. Also how *ἱερόν* is taken in the 14. Chap. verf. 18. and Chap. 16. 9. see *Beza*. Whence the old Greeke and Latine Lexicon doth interpret *ἱερόν*, *Altarium*, the Altar place *Sacrarium*, the holy place; and

changing

changing the order the Glossary of *Philoxenus* hath it thus, *Sacrarium ἱερόν, ἱερόν, ἱερόν, the holy place of the Gods is Thylistorium*. But this *ἱερόν* together with the Court-yard of the Temple, that is, τὸ ναὸν, I learne out of the description of the Tabernacle to be comprehended rightly by the name of the Inner Court: where likewise all that inclosure which compassed *ἱερόν* the Tabernacle, and the Altar of Sacrifice, is reckoned by the name of one Court: as it appeareth, *Exod.* 40. 33. So much, of the first Court which *John* was bidden to measure. But the later Court is set forth plaine enough by the name thereof: *Ἀυλὴ ἡ ἔξωθεν τοῦ Ναοῦ*, that is by the defect of the former substantive, *Ἀυλὴ ἡ ἔξωθεν τοῦ Ναοῦ ἢ περιβόλος τοῦ Ναοῦ*, The court which is without the enclosure of the Temple and Altar. In this since the Gentiles, being admitted without right or reason, were harboured, it is commanded at no hand to be measured, but to be cast out and accounted for prophane.

But thou wilt say that not the outer court is said to be troden under foot by the Gentiles, but the holy citie. I answer, that the outer court and the holy citie, doe mutually expound themselves, since the outer court is the place of assembly for divine exercises for the holy citie or for the people of Israel; yea, in the desert, the Tabernacle having only one court (into which it was not lawfull for any but the Priests and Levites ordinarily to enter) there was no outer court, but the campe of Israel or the holy citie. Thereupon therefore the fence is, as if he should have said, The court which is without the Temple cast out, and measure it not: for it is given to the Gentiles, and they shall tread (that) underfoot 42. moneths. But for the relative (that) there is placed a substantive, and surely the same which declareth the thing designed by the antecedent; the holy citie, saith he, they shall tread underfoot fortie two moneths. For the enallage of the substantive for the relative is very usuall, as well in this booke as elsewhere; to wit, when either the substantive which went before, is repeated instead of the relative, or the *Synonymie* thereof is put instead of the relative. An example of the later manner thou hast here, and *Acts* 25. 21. And surely what else shall we say, is it to be given to the Gentiles, that is, leave to be given them to take it, then to be troden under foot? and what at length should the Gentiles tread under foot, except that which was given them?

As 3

that

Chap. II. that these words also, no lesse then *of the Court, and of the holy Citie*, may seeme mutually to expound themselves.

A plot TOY IEPOT
that is,
of the Temple and the
Courts thereof.

The plot

AAAA
The Inner
Court.

BBBB
BBB
*The outer
Court.*

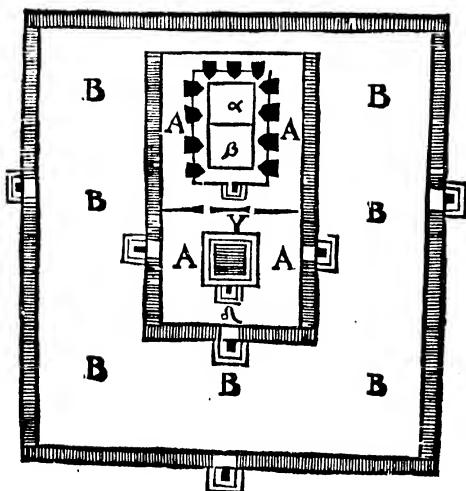
α β
 ∘ ΝΑΟΣ
 or the Tem-
 ple.

*The Holy
of Holies.*

*in The Holy
place.*

γ. δ. The of-
fering Altar.

Α γ Α η
Thysiaſteri-
um the Altar
place.



To these two Courts (which and no more the Scripture mentioneth) a third was added in after ages, to wit, in the *Herodian* Temple by the building of another wall more compassing the Temple, which was called the court of Gentiles or of those that were uncleane ; but was not accounted for holy. Moreover there was written upon pillars there set, as well in Greeke as in Latine letters ;

letters; Μηδὲν ἀλλοθιγενὲς εἰς τὴν ἁγίαν παρεῖναι. In *Atrium sanctum* transire alienigenam non debere, that a stranger ought not to enter into the holy Court. *Iosephus de bello Iudaico, lib. 6. Græc. 18.* Chap. II.

*The mystrie of the two Witnesses prophesying
in sackcloth.*

The Gentiles taking up their standing in the Court of the people of God or the holy Citie, *two Witnesses* or *Prophets* from God preach *mourning*, and being clothed in sackcloth. These are the Interpreters and Defenders of the Divine Truth, which should bewaile with continuall complaints, that filthy and lamentable pollution of the Church of Christ; and whom God should stirre up continually, to be monitors to the Christian world idolling with the Gentiles; and guides to his Saints keeping the faith. To wit, according to the patterne of those famous payres under the Old Testament; *Moses* and *Aaron* in the wilderness, *Elias* and *Elisus* under the Baaliticall apostasie, *Zorobabel* and *Iesua* under the Babylonian captivitie. To wit those *witnesses* of the Revelation are manifestly described by their number, condition, power, and acts; even as also the state of the Church wherein they prophesied, unvariable to that of Israel, is figured by the representation of Babylon, the wilderness and Gentilisme or Baalisme. What I have said of the description of the witnesses, that behold with thine eyes Reader in the Table following,

[illegible]

Chap. 11.
Verf. 3.

Now let us come to the text: *And I will give, saith he, unto my two witnesses, that they shall prophesie a thousand two hundred and threescore dayes, clothed with sackcloth.* Where this cometh first to be observed that the whole prophesie which followeth, from this verse to the sounding of the seventh trumpet, the nature of the matter so requiring, is exhibited not in a vision, but was dictated to *Iohn* by an Angel, personating Christ, the observation whereof is of no small consequence for the better perceiving of the nature of the allegory or type.

To my two witnesses] he calleth them two in regard of the type, which, as I said, is of paires; as if he should have said, I will give to my *Zorobabel* and *Iesua*, to my *Eliab* and *Elisau*, to my *Moses* and *Aaron*. To which is added that he calleth them witnesses, now by the Law there ought to be two witnesses to confirme every word. Add that they may be called two, in regard of the number of the Tables of God, which they used in their prophesie, of the Old and New Testament, as it were witnesses of two Testaments.

That they shall prophesie clothed with sackcloth] to wit, mournfully bewailing the trampling under foot of the holy Citie by the bringing in of the Idolatry of the Gentiles, giving testimony to the truth of God, and exhorting to repentance.

1260 dayes] as many, to wit, as are contained in 42 moneths. Which that they are not naturall dayes, it appeareth as well out of those three dayes and an halfe, parts of these dayes, a little after to be assigned to the death of the witnesses; which that they cannot be taken for naturall dayes, those things which are foretold to be then done doe prove: as also out of that that the Beast (the measure of whose time they also doe containe) contemporized with the company of the 144000 sealed: and the company of the sealed with the fixe first trumpets: but the matters of the trumpets could not be run out, in so little time as in 1260 naturall dayes, or in the space of three yeere and an halfe. But thou wilt aske, why is the prophanation of the Gentiles measured by moneths, and the prophesie of the witnesses defending the pure worship of God by dayes? Forsooth, because the worshipping of idols, and every sinne and errour is of the power of darknesse and night, wherein the Moon ruleth; contrariwise true Religion is compared to the light and to the day of which the Sunne is the ruler.

ruler. Therefore the sending of *Paul* to convert the Gentiles Chap. 11. from idols is said, *Acts 26. 18. To turne them from darknesse to light, from the power of Satan to God.* The same meaning hath that. *What fellowship hath light with darknesse?* Now then the 2 *Cor. 6. 14.* Moneths are directed by the motion of the *Moone* which ruleth the night; dayes and yeeres by the motion of the *Sunne* which ruleth the day. For the same cause as afterwards we shall see, the Blasphemy of the Beast will be reckoned after the motion of the Moon, by moneths: but the abiding of the woman in the wilderness by yeeres and dayes, after the motion of the Sunne.

These are the two Olive trees, and the two candlesticks standing before the God of the Earth. Verf. 4.

That is, they are like *Zorobabel* and *Iesua*, whom God in times past had anoynted, to restore againe the Jewish Church destroyed under the captivity of *Babylon*, and by these witnesses to take the charge of it in like manner under the servitude of the Gentiles. For the allusion is to those two olive trees, which *Zacharias* saw growing on either side of the golden candlestick, and supplying the light thereof with oyle, *Zach. 4.* of which the Angel being demanded, what they meant, saith, *These are the two anoynted ones standing before the Lord of the whole Earth;* pointing at the two heads of the Church then under the servitude of the Gentiles, *Zorobabel the Captaine*, and *Iesua the high Priest*, of whom he had prophesied a little before.

For the Candlestick there of seven lights, did signifie the Temple, and in the type thereof the Church of that time: whose restoring and preservation those two anoynted ones should procure, not by power, not by strength or by any humane helps, but by the power of God alone, working after a certaine invisable and wonderfull manner. Even as those two olive trees standing on each side the Candlestick, did supply the lights thereof with oyle, in a certaine way extraordinary and not perceivable.

But thou wilt say, wherefore is there not mention here in *Iohn* of one as in *Zacharie*, but of two Candlesticks, to which likewise, and not to the olive trees only, those two Prophets seeme to be resembled? I confesse I am here at a non plus, neither have I yet found out a reason of this difference apt and evident enough. In the meane while I thinke there lyeth hidden in the words an Hebraisme, and it is as if he should have said, *These are those two olive trees.*

Chap. 11. *trees, at or besides the two Candlesticks, standing before the Lord of the Earth: 1.* that the comparison is made onely of the witnesses with the olive trees, and the addition of the Candlesticks may be judged to belong but to the description of the olive trees. For the copulative with the Hebrews is sometime in stead of the preposition *עם* that is, for with, besides, at, as *1 Sam. 14. 18.* *Because then was the Arke of God and the children of Israel, that is, with the children of Israel.* See *Schinders Lexicon.* But the difficultie concerning the two Candlesticks will remaine nevertheless. Whether therefore it be to be said that that one Candlestick with *Zacharie* is here to be accounted for a double one, in regard to wit of the double order of the lights from either part of the shaft, and the two olive trees powring oyle into each of them severally? There is also with *Zachary* mention of *seven and seven*, that is of *twice seven* * pipes, but whereto it tendeth is not manifest enough. Or whether shall we thinke that that paire appertaineth secretly to set out the condition of the Christian Church? that is to say, either as it were consisting of two people, the jews and the Gentiles? or which is happily neerer the truth, because in the time wherein the witnesses should mourne it was to be divided, together with the Roman Empire, into the Eastern & Western. Howsoever it be, it is certain that the Candlesticks set out, not the Prophets or Bishops of the Church, but the Churches themselves, which appeareth out of that that the Angel before, *Ch. 1. 20.* doth interpret the *seven Candlesticks*, to be so many Churches: the *seven Candlesticks*, saith he, *which thou didst see, are seven Churches.*

Verf. 5. *When if any man will hurt, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must so be killed.*

The witnesses doe not revenge themselves by strength of hand, not with sword or poyiards, if at any time they shall be hurt by their enemies; but the revenge proceedeth out of their mouths, that is, they pierce their enemies with weapons of their mouth; to wit, while they denounce the anger of God hanging over the heads of those that abuse his Ministers, or by their imprecations and groans obtraine revenge. For this fire, which is shewed to proceed out of the mouth of the witnesses, is a word of revenge; according to that of the Lord to *Jeremiah*, *Chap. 5. 14.* *Behold, I make my words in thy mouth Fire, and, his people wood,* and

and it shall devoure them. For *Moses* and *Aaron* and afterward *Elias*; they upon the confederates of the conspiracy of *Korah*, and he upon the servants of King *Abaziah* a worshipper of *Baal* did bring down fire properly so called from heaven: but the Fire of our witnesses, is to be interpreted mystically, since that the holy Ghost telleth us anon, that our Egypt, and likewise the wilderness, are taken * spiritually. Furthermore, that which the Prophets doe denounce in the name of God, the same it is said they accomplished, as that which the Lord saith to the same *Jeremiah* doth shew, *Chap. 1. 10.* *I have set thee, saith he, over the nations and kingdoms, to root out and to pull down, and to spoyle and to overthrow, and to build and to plant;* let no man now marvell that fire or divine revenge is said to proceed out of the mouths of the witnesses, who notwithstanding have the sole power of denouncing it or obtaining it from God.

So the witnesses doe revenge their own injury: it so loweth by what means also they revenge the contumely offered to the Temple of God.

They have power to shut heaven that it raine not (to wit a mysticallrairie) *in the dayes of their prophesie.* Verf. 6.

That is they are furnished with the power of the keys, whereby they shut up heaven against these new Gentiles, the corrupters of Christian worship, that the grace of the blood of Christ sealed by Baptisme, be not shed upon them for the remission of their sins, so long as they by their Idolatries and Superstitions shall persevere to be the cause of the mourning prophesie of the witnesses. I will more plainly expresse it. They according to the word of God do debarre from the hope of eternall life, promised onely to the pure worshippers of God, those new Idolaters; untill, being mindfull of their covenant in Baptisme, they shall returne to the worship of one God by one Mediatour Iesus Christ, forsaking the worshipping of Satan, and so shall put an end to the mourning prophesie of the witnesses. Even as *Elias* also restored not raine to the *Irachites*, now almost killed with drought before that the prophets of *Baal* and his worship were destroyed.

But of this power of the witnesses, we have an example afterwards, *Chap. 14. 9.* *If any one, say they, shall worship the Beast, and his image; and receive his marke in their forehead or on his hand; the same shall drinke of the wine of the wrath of God, of the pure wine* B b 2 *tempered*

Chap. 11. *tempered in the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels and in the presence of the Lamb, and the smoke of their torment shall ascend for ever and ever, &c.*

Verf. 6. To conclude, *they have power over waters to turne them into blood, and to smite the earth with every plague, as often as they will.*

Such like power indeed *Moses* and *Aaron* used, when they brought *Israel* out of the *Egyptian* bondage. Whence I gather, that the power of the *Witnesses* figured by this type, pertaineth not to all the dayes of the mourning prophesie, but to the end of them, or the time of the *physals*; to wit, when by the conduct of the *Witnesses* or *Prophets*, as it were of *Moses* and *Aaron*, the Christian people is to be brought out likewise from the tyranny and service of the *Beast*, by plagues expressed after the manner of those of *Egypt*. For truly the first plague of the *Physals* doth strike the earth with an Ulcer; by the second and third, the waters are turned into blood; the rest doe torment the worshippers of the *Beast* or the Gentiles abiding in the court of the Temple, with other and yet more grievous plagues. The interpretation of all which we will reserve to their proper place. Let it suffice here to have referred this last power to the powring out of the *Physals*. It followeth.

Verf. 7. *And when they shall be about to finish their testimony, the Beast which ascendeth out of the bottomlesse pit shall make warre against them, and shall overcome them and kill them.*

Of the function and power of the *Witnesses* hitherto; it followeth now of their destinie, which they were to finde at the end of their Prophetic. The description whereof is wholly compact out of the historie of the passion of our Lord. For the Lord *Iesus* likewise when he had ended his preaching of about so many dayes as the prophesie of the *Witnesses* amount to, is slaine by the *Romane* Governour the Legate of this beast between whom and the *Witnesses* there is warre (out in the time of his sixth head) the third day after there being likewise a great earthquake he rose againe. And a little after, to wit, upon the fortieth day, being received in a cloud he ascended into heaven. All which things God would have to be represented in this slaughter of his witnesses by his owne death; that like as they have borne the likeness of those renowned paires (of which is spoken before)

in the state of their function: so they should be made conformable in suffering and death, to their Lord *Christ*, that faithfull *Witness*: which truly ought to be both comfortable and glorious to them in the midst of their miseries.

But let us give light to the text. *When*, saith he, *they shall be about to finish their testimony* (for so *ἵνα τελωσιν* is to be translated, not of the Preterperfect tense, *when they have finished*) *the Beast which ascendeth out of the bottomlesse pit shall make war with them, and shall overcome them, and kill them.* That is, when now, part of the *holy Citie* or inhabitants of the Christian world, acknowledging the horribleness of Gentilisme, repenting of their Idolatries, and abominations and cleansing the Temple of God within themselves; the witnesses rejoicing should begin to put off their sackcloth, and to be freed from their daily mourning, notwithstanding they should not yet be wholly freed: that *Romane* seven-headed *Beast* of the last time (of which *Chap. 13.*) chasing that the preaching of those mourners had so farre prevailed, shall make warre against them, overcome and kill them. The first of which concerning the mourning of the *Witnesses* already begunne to determine, hath beene continually performed from the beginning of the reformed Church until this present.

The other concerning warre and slaughter I conjecture is yet to come. But our *Brightman* thought it already fulfilled, to wit, in the *Smalcaldian* warre under the Emperour *Charles* the fifth. Others apply it to the late ruine of the Churches of Germany. And who would not much rather that so lamentable an accident to the Church were past, then to feare it to be yet to come? But the interpretation is not to be directed according to our wish. Yea rather the error will be with greater danger on that part then on the contrary. For the expectation of a future calamity conduceth more to piety, then an over-credulous securitie thereof, as if it were already past. There are two things which perswade me that this last destruction is yet to be feared. The first that those lamentable times of the Gentiles trampling under foot the *holy Citie*, or Christian Religion, or the times of the forty two moneths, cannot be said to have fulfilled their period so long as the *Beast* shall reigne: and therefore neither the *Dayes of the Witnesses* mourning in sackcloth, being of the same time and of the same age with them. Another because this destruction of the

Chap. 11.

* Series.

Witnesses is to be the next antecedent (as we shall heare afterwards) to the destruction and ruine of the great Citie, that is, *Rome*: which the " course of the Hyals suffereth not to be so neer come; considering that we have not passed the fourth of them as yet (although we hope it is in agitation in the present German warres) as there it shall be taught. But that the ruine of the Citie belongeth to the fifth we shall shew anon. Whole forerunner therefore that this destruction shall be which we have in hand, it is very probable; especially, since it is usuall with Christ our Captaine, to subdue his enemies and to reward his with victory, by the method of the Croffe. Neither yet because this destruction is the last, and even yet to come, can any thing be certainly determined, concerning the grievousnesse thereof above all ^{wh} have gone before; for happily not so much in respect of the grievousnesse (certainly not of the long continuance) as that it should be for a signe of the mourning of the *Witnesses* then forthwith to be ended, and of the ruine of the Citie of *Rome* being at hand; therefore it alone of all the destructions wherewith the Beast should afflict the Saints, deserved a singular remembrance and description: even as indeed the environing of the inhabitants of *Ierusalem* by the Armie of *Cestius Gallus*, a little before the fatall siege by *Titus*, was foretold for a signe of the lacking thereof then to approach and to be at the doores. For even as our Saviour told his Apostles enquiring the signes of the time of the lacking thereof: *When ye see Ierusalem besieged by an Army; then know that the desolation thereof draweth neere*: the like may be thought here to be meant of the lacking of *Babylon*; when ye shall see that three yeeres and an halfe slaughter of the *Witnesses*, know ye that the desolation of the great Citie draweth neere.

Luk. 21. 20.

But the slaughter wherewith the *Witnesses* are foretold to be overcome by the Beast, I thinke is to be understood in the most generall signification, wherein he comprehendeth death also metaphorically or analogically to called. For he is said to *Dye* in that sense, who being settled in any state whatsoever, whether Politique or Ecclesiasticall or any other, ceaseth to be what he was. Whereupon also he killeth who punisheth any one with such a death. For so in the Sacred stile *to live*, is all one as, *to be*, *to die*, not *to be*. In which understanding we are said to die to Satan and

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to live unto Christ, when we beginne to be his. And the reason of opposition doth altogether seeme to require, that in what manner the resurrection of the *Witnesses* to life after the slaughter accomplished should be, such should be the slaughter it selfe: but that appeareth to be analogicall, because no resurrection properly to called can be before the coming of Christ under the seventh Trumpet. But this cometh to passe while the sixth is in being.

The killing therefore of the *Witnesses* if we expound it according to such a rule of understanding, it will seeme to be a molestation and defection of them from the office and place which they a little while had gotten in the reformed Church, by the efficacye of their preaching; whether it be joynd with corporall death, or otherwise: so that thenceforth they live not the propheticall life such as then they had lived nor exercise the functions thereof any more. Whereby it must needs likewise come to passe that the pillars thereof being taken away, and the false Prophets of the Beast being againe brought in instead of the Prophets of Christ, the whole politie of the reformed Church, as far as this shall happen, shall goe to the ground: which whether it shall happen sooner or later, onely he knoweth, in whose hands are times and opportunities.

In the meane time lest happily any one may be deceived, this is diligently to be observed: that this last warre of the Beast, is not of the same kinde with that which he had waged continually hitherto against the company of the Saints (of which indeed in the history of the Beast it is said, Chap. 13. 7. *That it was given unto him to make warre with the Saints and to overcome them*;) but altogether different. For wherefore should that be declared as peculiar to the last times of the Beast, which had beene usuall with him, if not from his infancie, yet at least from his * perfection? therefore it is one kinde of warre, which the Beast waged universally against the Saints; another which in his last he shall wage with the Prophets, who had begunne now to put off their rickeloth, and to end their propheticall mourning; that is, with the Bishops of the Church in the reformed part thereof: which is more manifest out of the divers event of either warre; there surely with successe, here very lamentable. For there the Beast obtained power over every Tribe, Tongue and Nation, &c. But

Chap. 11. But here he procureth to himselfe a sudden and fatall ruine, as is to be seene in the Text.

Verf. 8. And their dead bodies (shall lie) in *πλατίν*, the street of the great Citie, which spiritually is called *Sod me and Egypt*, where also their Lord was crucified.

That Citie turnamed *great* is *Rome*, so called, not so much for the quantitie to looke upon, as because she had beene the Queene of other Cities; according to that of the Angel, Chap. 17. 18. *The woman which thou sawest, is that great Citie which reigneth over the Kings of the Earth.* As in like manner by the name of the *great King* (as God is called, *Psal. 48. 2.* and *Matth. 5. 35.* and which title did peculiarly comply in times past with the Kings of the *Assyrians* and *Persians*) is meant the King of Kings, who hath authoritie over other Kings. Whereupon throughout the whole *Revelation* whatsoever other name *Rome* is called by, either *Babylon*, or *Havlot*, it is alwaies intituled the *Great*; as that *Great Babylon*, that *great Whore*. Adde hereunto, that through the whole *Revelation*, that title is given to no Citie besides it, except at length, after the sacking of it, to that *new Ierusalem*, descending from heaven, in the light whereof afterward the *Gentiles* should walke. Which he that should thinke to be here meant, he certainly should have need of some * *Hellebore*. For neither was *Ierusalem* in the age of *Iohn*, nor is any other *Ierusalem*, ever to be the *Great Citie*, or head and Queene of other Cities of the world excepting it.

Chap. 21. 10. * Needing powder.

It is added which is spiritually called *Sodome and Egypt*: *Egypt* for the tyrannie over the people of God, like the *Egyptians* tyranny: *Sodome*, for whoredome, to wit, spirituall. Now here (which let the Reader diligently marke) is the *Key* of the Allegorie (of which sort more in this Booke doe occurre). Whereby indeede the holy Ghost at once would intimate, that whatsoever in these visions is exhibited any where of the plagues of *Egypt*, or destruction of *Sodome*, all that is *πνευμαλικός*, that is, mystically to be interpreted; since that *Rome*, or the state of the Romane Empire, the subject of all those plagues, is mysticall *Sodome* and *Egypt*. Now there fall out passages concerning the *Egyptian* plagues, in the description of the Trumpets and Phials, as also in this very history of the *Witnesses*; concerning the destruction of *Sodome*, in the judgement of the *Beast*, Chap. 19. 20. and 20. 10. the

the meaning of all which is to be opened by this *Key*. Hence also Chap. 11. it may be demonstrated, that the subject of the Trumpets is the Romane dominion. Because some of theirs are Egyptian plagues, and upon what should Egyptian plagues be inflicted but upon *Egypt*? and this is *Rome* by the authoritie of the holy Ghost.

So concerning the great Citie the matter is plaine. But what that * *πλατίν* of the City may be, whereof here is mention, is not so easie to be knowne. Surely for a *street* or for that which in Latine we call *platea*, or a *market place*, or any other place within the Citie it seemeth it cannot be taken; and that for the reasons following.

1. For, first the Lord Christ who is said to be crucified in this *πλατίν*, was crucified neither in any street or market place, or court of the Citie of *Rome* nor of *Ierusalem*; but without the gate of the one, (*Heb. 13. 12.*) and onely within the Province of the other, by *Pilate* the Governour. Therefore * *πλατίν τῆς πόλεως* * The street of the city, is not any street, or broader way within the wals of that great Citie.

2. It is very like that *πλατίν* put in the singular number doth note out some thing of that sort or kinde, whereof there is but one in a Citie, not more. But there are more streets then one in every Citie, at least in a famous Citie.

3. It is to be thought that the bodies of the *Witnesses* lay there, where they be overcome in battell. But it is not the custome for Armies to encounter within the wals of a City; but if not in the enemies land, at least in the Region and Provinces subject to the Citie.

4. Whole flaine *carcasses* might be openly beheld for three dayes and an halfe by people, kindreds, tongues, and Nations, and care taken that they should not be buried; these lay not in any street or broad way of a great Citie, but either seeme to have beene dispersed, or carried about through the Provinces: to which therefore the signification of *τῆς πλατίας* ought to be applied. And if any shall say, that the Army of the *Beast* whereby the *Witnesses* are discomfited and flaine is compact out of severall people and tongues, and therefore they could easily behold the dead bodies of those whom they had flaine: we must have recourse to the former Argument; that such Armies use not to meet within the wals of a Citie. For at any hand the thing is to be so expounded,

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Chap. 11. pounded, especially where no reason of an allegory can be pretended, that no absurditie bee committed against the litterall sense.

What else therefore shal I we say here, but that by the name of *παλις*, is signified the whole Region and Territory subject to the dominion of the City; and that that signification was drawne even from the Hebrew *רוץ*, to which it often answereth in the Septuagint Translation? to wit, after the manner and use of the Septuagint who in translating of an Hebrew word * of many significations, are wont to use a Greek word which properly answereth it but in one sense, to expresse the force of it in another sense, as by many examples may be proved if here it had beene pertinent. And now *רוץ* with the Hebrewes signifieth, whatsoever is altogether without the house, whether without buildings, as streets and wayes in Cities, or without the City, as *חצר*, a Region or ground lying about it. Surely Job 5. 10. where in the Hebrew it is *פני חוצות* upon the fields, the Chalde rendereth it: Who giveth raine upon the face of the earth, and sendeth waters upon the face of the province or region of the people: or from the notion of breadth, as though it were the same as *πλάτος* *της γης*, Esay 8. 8. And the stretching out of his wings. (that is of the Assyrian) shall fill the breadth of thy Land, O Immanuel. And Revel. 20. 9. concerning Gog and Magog, *ἀνίστανται ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλωσαν* — *τὴν πόλιν τὴν ἡγαγεμένην*. They went up on the breadth of the earth, and compassed — the beloved Citty. For hither it tendeth, that *דָּרָה* which is the other word which the Seventie translate *πλάτειαν*, and *דָּרָה* which signifieth breadth or *πλάτος*, have all one and the same letters, and both of them by the Chaldeans are expresse by the same word *חוצות*. Or, to conclude, by the notion of breadth, which is proper to the word *πλάτειν*, the holy Ghost would intimate the largeness of the dominion of that great City, wherein it hath, and at this day doth exceed all other Cities: as if *ἐπὶ τῆς πλάτειας* had been put for * *ἐπὶ χώρας τῆς πλατείας*, &c. Surely the word *πλάτειας* is an adjective put Substantively, and thereupon somewhat ought to be understood; and truly one thing and another may be, to expaine the signification thereof: neither know I whether that signification of a street may at all be found among the ancient Greeke Writers.

* Upon the large region.

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And now, to whom this interpretation shall approve it selfe, Chap. 11. to him it cannot be obscure any more; either why Christ is said to be crucified in *παλις* of the Citty of Rome, or where the dead bodies of the flaine Witnesses are to be cast forth; to wit, not in the Citty of Rome, but within the Romane dominion. Truly I know very many of ours that may come to the same end, doe understand here by the name of the Citty the whole dominion of the Citty. But then I pray you what shall *παλις* be? for (according to this interpretation) it can be neither of those two things of which it must of necessity be the one, to wit, either the Romane dominion, or else some province thereof. Not the dominion, as which is expresse already in the name of the Citty it selfe; not any province, because a great Citty may have many such, but *παλις* meaneth something that is one and singular being put in the singular number. But it shall suffice to have noted these things of *παλις τῆς πόλεως τῆς μεγάλης*, the street of the great Citty. Let us now proceed to the rest.

And (the men) of the kindreds and people, and nations, shall see their dead bodies three dayes and an halfe, and shall not suffer their dead bodies to be put in graves. Or, and there shall be of kindreds and people, and nations which shall see their dead bodies, &c.

Whether this be to be taken for a part of crueltie, or benefit, it is doubtfull; nor is it to be determined but by the fulfilling of the prophetic. For it may be taken either as proceeding from enemies, adding this disgrace to the great slaughter which they had made, the deniall of buriall to the dead bodies of the flaine: or as from friends and favourers of the Witnesses, to wit, by this means providing for them as it were by and by to rise againe. For howsoever it was otherwise a part of a great crueltie, not to bury the dead, and to be cast out unburied was esteemed, especially among the Ienes for an exceeding ignominy: yet those which were to flaine that they were not plainly in despair, but that they might be restored to life againe, it is to be accounted a benefit to hinder them a little while from close buriall. If we must hold the first to be determined; by this Type seemeth to be intimated some note of Infamie or Ignominy wherewith all the followers of the Beast not contented to have flaine the Witnesses, will moreover punish them. If the latter; some rescue from the reformed people, for feare of whom, as being in multitude the

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greatest

Chap. 11. greatest part by farre, and therefore the wound being yet fresh and things not as yet settled, not to be provoked to desperation without danger; or at least by secret meanes and favour, it should come to passe, that the Witnesses should not be so dealt with, that there were no hope of reviving. *Achmetes* out of the learning of the Indians *Apotel.* 130. *If any in his sleepe shall seeme to himselfe to be buried, that buriall tendeth to the full certaintie of his ruine: If he shall seeme to see some defect of things pertaining to his buriall, that defect is referred to hope.* If thou now enquire whether any thing in the Text appeare, which inclineth more to this interpretation then the other? I truly should draw this for an Argument of this matter, that since here he declareth the subject in manner and words different from that when he speaketh of enemies in the verse following; he would not have the same to be understood here as there, but divers; there certainly enemies, but here friends of the Witnesses. For of the enemies in the verse following rejoicing and sending gifts one to another, he saith, *οἱ καλοῦντες ἐπὶ τῆς γῆς. And they that dwell upon the earth.* But of those that will not suffer the dead bodies of the Witnesses to be put into graves, *Ἐκ τῶν λαῶν, καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν, of the people, and kindreds, and tongues, and nations, par-* tively, as if he would note some certaine ones of a divers disposition from the rest. Let the Reader judge.

Three dayes and an halfe.

That is, as it seemeth *three yeere and an halfe.* For those things that are foretold to be done then, do argue, that they cannot be understood of dayes in proper sence. For can any man beleeve, that the small space of *three dayes and an halfe* is sufficient, either for spreading the fame of the death of the Witnesses, or for the sending of messengers with gifts to and fro among the Nations? Nay, it were not indeed sufficient for the providing of them. Adde hereunto that the halfe of a day properly to taken, or twelve houres, were altogether unfit for determining of such acts. For such matters are not wont to be observed by houres, but by moneths, at least by whole dayes. In the meane time it is to be observed that the time here is computed, not of the killing of the Witnesses, but wherein they lay dead and without life, now after they were slaine. But how long the warre it selfe shall last, and how long time shall be given for the killing of the Prophets, nothing

thing but the fulfilling of the prophesie will teach.

And they that dwell upon the earth shall reioyce over them, and shall be glad, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth. Chap. 11. Ver. 10.

Concerning the manner of sending gifts in a publique joy or ingreat gladnetle; See *Esther* 9. 19. 22.

But after three dayes and an halfe, the spirit of life from God entered into them, and they stood upon their feet, and great feare fell upon them, which saw them. Ver. 11.

Such as the death of the Witnesses was, such shall be their raising up or resurrection from the dead; to wit, a restitution to their former estate; and that not so much by any humane power or ayde, as the finger of God, who is wonderfull in his works. For (these words) *the spirit of life from God entered into them*, intimateth this. *Achmetes apotelesm.* 6. and 7. out of the learning of the Egyptians and Persians. *If any shall seeme to see in a dreame the raising of the dead, that matter signifieth the delivery of those that be bound and an end of warres.* *Apot.* 7. a freedome from calamities. You may see, *Ezek.* chap. 37.

And they heard a great voyce from heaven saying unto them, Come up hither, and they ascended up to heaven by a cloud (or in a cloud) and their enemies beheld them. Ver. 12.

The witnesses shall not only be restored to their place and former station, but shall be even advanced into some more excellent degree of honour and power. For to be carried in a cloud, and to ascend into heaven, doth signifie that. See *Dan.* 7. 13. *Esay* 14. 13. and 19. Whereupon in the declarations of dreames, which *Apo-* *masur* or *Achmetes* that Arabian whom I have so often cited, hath gathered out of the ancient monuments of the Egyptians and Persians it is read, *if a King shall seeme to himselfe to have sitten in the clouds, and to be carried whither soever he would, the Barbarian enemies shall become his servants, over whom he shall raigne with authority.* Also, *if a King shall seeme to himselfe as it were to have shosen to heaven where the starres should be, he shall obtaine eminency and fame above other Kings.* Likewise, *if a King being ascended up shall seeme to himselfe, to be set in heaven, he shall reduce a countrey greater then that which he possesseth under his power,* *Apotel.* 162. and 164. These things I bring in to this purpose, that I may

Chap. 11. shew that this parable was used in that meaning which I say by the Prophets of God according to the custome of the East. The ministry therefore of the witnesses shall not be despicable as before, neither shall they be reckoned among the abject and contemptible sort of men. So that that which our Saviour said of himselfe, *Luke. 24. 26. Did it not behoove Christ to suffer these things and (afterward) to enter into his glory?* shall be effectually verified also in his Prophets. And who knoweth whether or no the reformed Church shall be worthily punished for the reproach offered Christ in this behalfe, by the taking away of the witnesses for a time; because they revered them not according to the dignitie of their embassage, while they enjoyed them. It is too well knowne what offence the reformed Churches commit in this behalfe: and that while the Prophets of Christ mightily befurred themselves in reforming of the Church of God, others in the meane while disgraced that most sacred worke, by pillaging and interverting the maintenance thereof; not leaving in some places so much as food (to the great disgrace of true Religion) whereby the Ministers thereof might be honestly sustained and according to the dignitie of their calling; much lesse that any thing should abound which they might set aside for the enlarging of the reformation, the necessities of the holy warre, the reliefe of afflicted brethren, and other pious uses. Was not that pravaication of this kinde, for which the Jewish Temple was given to *Antiochus Epiphanes* to be prophaned, and the Religion of the true God likewise to be troden down for the space of three yeeres? *An Houst (saith Daniel) shall be given to him against the daily sacrifice by reason of transgression,* and it shall cast down the truth to the ground, *and shall doe it and prosper. Chap. 8. 12.* See also the history in the second book of the *Maccabees* from the beginning of the third Chapter to the Saint and Iudge. But I will touch upon this fore no more. This only I will adde. Happily this encrease of honour and power shall happen to the witnesses after their resurrection by the command of the Supreme Magistrate (which seemeth to be that voyce from heaven) as in recompence of that infamy and ignominy, where with the followers of the Beast did punish them being dead; if so be that were signified by that prohibition of buriall.

And

And the same houre there was a great earth-quake and the tenth part of the citie to (wit that great one) fell, and there were slaine in the earth-quake seven thousand names of men. Chap. 11. Ver. 13.

At what time the Witnesses or Prophets returned to life and ascended into heaven, there was a great earth-quake, that is, a great commotion of the Nations, and alteration of Politique affaires; whereby indeed a way is opened for the Witnesses, and power given them of reviving, with so great increase of dignitie and authoritie. In that stirre of Nations *ΔΕΚΑΤΟΝ* the tenth part of the citie is overthrowne, and there are killed seven thousand names of men. Of which words, that as farre as may be possible in a future thing, we may attaine the neereft meaning to the truth, two things are by us to be premised and proved. First, since there is no fall of the decaying Beast but is contained in some of the phyalls, therefore the same destruction of the Beast is here described which belongeth to the powring out of the fift phyall. For proofe, there is the same subject of the plague in both; there, the *seate or throne of the Beast*, here that *Great Citie*. For that that *Great Citie*, to wit *Rome*, is the seat of the Beast, is so evident, that there needeth no proofe. Further it is confirmed; because the destruction which is here described, doth so neerely goe before the utter abolishing of the Beast at the seventh trumpet, that nothing is shewed to have come betweene but the departure of the second woe. And now the utter abolishing of the Beast is the worke of the last phyall; the departure of the second woe or of that plague from Euphrates, is of the sixth phyall. Therefore the destruction of the great Citie which next preventeth that departure, falleth into the fift phyall. The other thing by us to be premised, is, that the fall of the great Citie, is the very same destruction of Babylon which is sung, *Chap. 18.* It is proved, because it is certaine out of the same Chapter, that that destruction of Babylon or of the Citie of Rome, was to goe before the full destruction of the Beast, and the Imperiall Raigne of Christ to be begun with, the seventh trumpet. But now the destruction of the same Citie which is here declared, doth so neerely goe before that same kingdome, that the spirit, presently passeth to that kingdome, and the description of the seventh trumpet, without mentioning any other destruction besides. It must needs therefore be that the same destruction of that Citie is described in both. For who can be perswaded

Ver. 2.

Chap. 11. ded to thinke that the holy Ghost should altogether let slip that great destruction, interposing the mention of some lesse destruction, and with it no way to be compared.

These things being thus, it followeth, that the interpretation of this place is to be directed by the rule thereof, and as it were to be tried by the same touchstone; and so such a meaning of these words to be sought, as may agree with the description of that destruction of Babylon. Which how it may be done let us now see. *Philippus Nicolas* a Divine of the *Augustine* Confession, a learned and acute man, thinketh that by ΔΕΚΑΤΟΝ τῆς πόλεως is understood the *Decharge* of the *Citie*, or the ten kingdoms subject to the dominion thereof, which forsooth in this stirre of the Nations, should fall away from Rome, to the Empire whereof they had been subject so many yeers, not obeying the command thereof any more. To wit, the very same which is in another place said, *Rev. 17. 16.* *The ten Kings which had delivered over their power to the Beast, then when the word of God shall be fulfilled, shall hate the Whore, shall make her desolate and naked, shall eat her flesh and burne her with fire.* But such understanding of the word ΔΕΚΑΤΟΝ howsoever it first offered it selfe even to me, thinking of the meaning of this place, and by reason of the concinnitie of the matter it selfe did like me very much: yet afterwards considering it better, it seemed somewhat harsh and unusuall; that I feare it will not easily be approved, by those who desire a plaine and genuine interpretation.

I seeke therefore another interpretation. And first it cometh into my minde, that ΔΕΚΑΤΟΝ, is happily a name of *tribute*; either of that which the Pope receiveth out of the whole kingdom of the Beast, or of that which the *Citie* it selfe receiveth out of her large possessions by right of Lordship. That *tenth* of the *Citie* shall fall in that great commotion of affaires, that is, shall cease; and thereby is intimated, that the principalltie of the *Citie* shall be utterly extinguished; to wit, deprived of the ground allotted for her patrimonie (and the Pope thence driven by force) loosing the prerogative and dominion, which she was wont to have over Cities and People farre and wide; when, that Prerogative and Dominion which she had gotten, shall continue no longer; to wit, the Metropolis of the Kingdom of the Beast, or Seat of the false Prophet. For it is knowne, that *tribute* is the

Symbole

Symbole of Dominion, and by that name the most Provinces, under the Empire of ancient *Rome* payed yeerely the tenth part of all their fruits. Which that it was usuall also in the Eastern kingdoms, may be proved as well out of *1. Maccab. 10. 31.* and *11. 35.* as also out of that brieve of all the power of a King, *1 Sam. 8.* (but take heed thou take not that which is said there of tythes to be meant of sacred tythes, they were the Kings, and used to be payed to Kings as to Gods Vicegerents:) which also *Aristotle* confirmeth in the second Book of his *Oeconomicks*. Therefore it ought not to seeme strange if any man should here affirme, that by the name of *tenth* a kinde so commonly used, there may be meant any kinde of tribute in generall belonging to the *Citie*. But there is no need to come to that, sith in *Italy* that manner of tribute hath not yet worne out of use, and furthermore the Pope of *Rome*, in his Ecclesiasticall Empire now long since hath imitated the same: by exacting yeerely the tenth part of all Ecclesiasticall Benefices. But one thing hindreth this interpretation, namely, that then it should rather have been said Δέκατη then Δέκατον. Furthermore, the word *tribute*, *sell*, (whereby it must needs be that some effect agreeable to an earthquake is signified) is not plyant enough to such interpretation. Yea, if it could stand, yet it should seeme to expresse the ruine of *Babylon* (wherewith we presuppose it to be the same) too obscurely and weakely and not answerably to so great a ruine.

At length therefore, untill some one shall enforme something more certainly and more agreeable to the Text; I fall to this, that I conceive by ΔΕΚΑΤΟΝ τῆς πόλεως the *tenth part* of the *Citie*, is understood truly a part of the *Citie*, but not any part of the *Citie* as it is at this day, but the whole; I say the whole *Pontificall Rome*, which is the *tenth part* of that ancient *Rome*. Which that it is so, and that it is not at this day more then a tenth part of that old *Rome* such as it was in *Iohns* age, may be perceived by the demonstration following.

For truly *Lipsius* affirmeth, * that old *Rome* such as it was in * Or maine *Iohns* age, as touching the forme, was in a manner round, but not taineth exactly; that the Semidiameter thereof, from the * golden pillar * *Amiliario* standing in the head of the Market place of *Rome* to the utmost *anreo*, of the buildings was reckoned for seven miles to conclude that the compasse of it was fortie two miles. Since therefore it was

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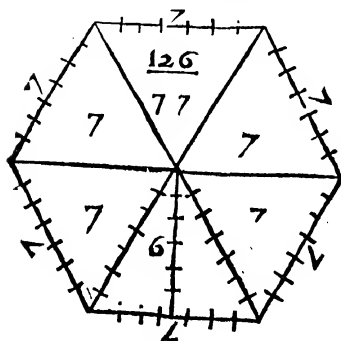
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Chap. 11.

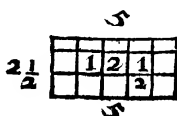
not exactly round, for the measuring of the plot thereof let us lessen the Semidiameter one mile (to wit, so much as in a fixe angled figure should be lessened in the side for the Perpendicular line) there will be sixe which multiplied with 21. the halfe of the circumference, it will give the plot of the Citie to be 126.

But now the present or Pontificall Rome hath not in compasse but thirteen or fifteen miles, as they know faith *Lypsius*, who have measured it; the forme as may be seene by the plot thereof next to a four-square, somewhat long as it were in a double proportion. For the measuring of which therefore, let there be placed a draught of parallell lines right angled, whose perimeter may be fifteen, the longitude double to the latitude, such doubtlesse as will be out of the sides 2½ and 5, which being multiplied between themselves, a plot 12½ will be the product. Now the number 126 doth comprehend the number 12½ ten times. Therefore the later plot is of the former, and consequently Rome at this day of that ancient Rome, the tenth part, which was to be demonstrated. Who so is not so well accustomed to this manner of demonstration let him use the judgement of his eyes in the following plots.

Ancient Rome in compasse 42 miles



Rome at this day in compasse 15 miles.



ΔΕΚΑΤΟΝ
ΤΗΣ ΠΟΛΕΩΣ
The tenth part of
the Citie.

We cannot certainly here examine all things exactly; but it is wonderfull that that which we are able is so agreeable. I define the

the circuit of the Citie at this day by the walles wherewith Chap. 11. now it is compassed: for without, contrary to that of old, it is not at this day inhabited, but the whole, how great soever it is, is enclosed with wals, and wals wch the Popes *Hadrianus* the first and *Leo* the fourth as it were by fatall instinct made the utmost bound thereof, being now become the Seat as it were of the Pontificall kingdom, for so *Blondus* delivereth, that the wals which are now extant were built by *Hadrian* 1, by gathering 100000 crownes out of *Thuscia*. Those afterward, as it is known out of others, *Leo* 4 either repaired or finished about the yeere of our Lord 850 and by adding that part which is beyond the river or builded by *Leo*, made up the Citie in that forme and circuit wherein it is now seene. And although it hath much of the space enclosed within the wals voide and not inhabited, yet since wals are to be reckoned amongst the chiefe works of the Citie, the Citie it self cannot be thought lesfer then the wals: larger indeed it might be, if it were (as in times past that old one was) extended every way without the wals with continued buildings.

That I may now at length make an end, the summe cometh to this; the holy Ghost would say or intimate this, that so much of the great Citie, as had remained to this earthquake, was at that time ruined, to wit, *ΔΕΚΑΤΟΝ ΤΗΣ ΠΟΛΕΩΣ* the tenth part of the Citie, neither was there any more to be standing at that time. Nine parts many ages before were to fall, and truly we see they are fallen; partly by destructions and ruines, which the *Barbarians* so many times brought upon it, partly decaying with overmuch oldnesse, partly also (as at the fourth trumpet we have shewed) thrown down with thunderbolts: the Tenth was reserved by destine for the Pope of Rome, which was to be ordained head of the new Empire, and mother of the Christian harlots. This by that earthquake which shall be joynd with the rising of the wicenes shall be utterly demolished.

Yet notwithstanding happily it was not necessary that we should interpret the speech of the holy Ghost concerning the tenth part of the Citie so strictly as we have done, according to Geometrical rules: it would have been sufficient, if, as in times past when handling the destruction of the Jewish people he said by *Esay*, the tenth thereof shall be reserved, and shall returne into *Esay* 6. 13.

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their

Chap. 11. *their land*: so here we may understand, not so exactly *the tenth*, as some least part, as it were the *tenth*, of that ancient largeness of the *Citie of Rome*, should remaine for the feat and last destruction of this Beast.

It is added: *and in the earthquake were slaine seven thousand names of men.*

Here if by *names of men* we understand heads of men, or severall men: the number seemeth over slender, and not agreeable to the greatnesse of the destruction which otherwhere the holy Ghost intimateth. For shall not the number of the slaine be farre greater, in the destruction of Babylon, then seven thousand men? And is it likely that the powring out of the fifth phyll upon the throne of the Beast, should passe away with so small a slaughter of men? That this scruple may by some means be satisfied; First, it is to be observed, that by the name of the Citie here is understood, not citizens and inhabitants, but buildings and walles, that is, the royall Seat of the Beast: and so a double ruine of Babylon is described in these propheties: First, of Babylon taken for the royall Citie of the Beast, to wit, the *Citie of Rome*, at the fifth phyll: Again, of Babylon taken for the *Citizens or State of Rome*; which doubtlesse the Pope with the Senate of Scarlet Cardinals & the other company of Citizens, especially Ecclesiasticall do make. Who, *Rome* being destroyed and burnt, betake themselves to dwell elsewhere, to be reserved for the last phyll. At the powring whereof it is said above other destructions of any Land, Nations, and Cities, in that greatest earthquake of all which ever have been, even that

Rev. 16. 19. *Babylon the great came in remembrance before God, to give unto her the cup of the fiercenesse of his wrath*: when as notwithstanding that burning and overthrow of Babylon, which is described in the 18. and 19. Chapters, doth altogether prevent the full destruction of the Beast and false Prophet, as in the text there is manifest. I know some doe otherwise untie this knot, saying that Babylon which is mentioned at the last phyll, is *Constantinople*, the Metropolis of the *Turks*: but they shall never perswade me, that the holy Ghost in the first and chiefest representation of all used for notable an * *Homonymia*, and to understand two, not alwayes onely

When by one word divers things are signified. one and the same Babylon, though in a double respect. That we may come therefore to the purpose. It may happily come to passe, that

that the former destruction of *Babylon*, that is, the ruine and overthrow of the *Citie of Rome*, is to be acted without any cruell, muchlesse totall putting to death of the Citizens. And although the smoke thereof shall ascend evermore, that is, she shall be wholly turned into ashes, and made even with the ground, never after to be inhabited; yet notwithstanding a great part of the Citizens shall escape out of the destruction of the Citie; either because they shall betake themselves to flight in time, or for some other cause, which the event will manifest.

And this is one way, whereby the scruple concerning the oversmall number of the slaine may be satisfied. Another is if we say that by ὀνόματα ἀνθρώπων *names of men*, happily is meant ἀνθρώπων οὐρανίων, *men of name*, for such * *Hypallage* is not unusual in the Scripture, that in the government of *Nonnes*, that that *Nonne* which is in stead of the Epithite should goe before the other. The places of Scripture following witness this, *Lev.* 5. 15. שקלים תכסף the silver of shekles for shekles of silver, or silver shekles. And *vers.* 3. of the same, and *Chap.* 7. 21. אדם בלתי טהור the uncleanness of a man, for a man of uncleanness, that is uncleane, *Rom.* 9. 31. νόμος δικαιοσύνης, the law of righteousness; for the righteousness of the Law, and *Ephes.* 2. 7. πλοῦτος τῆς χάριτος, the riches of his grace for his rich grace, and the like. And a name is familiar almost in all tongues for *renowne*, especially in the holy tongue; wherein מְשִׁיבֵי מֵן *men of name*, *Numb.* 16. 2. are *men of renowne*, children שֵׁם בְּלִי *without name* (*Iob* 30. 8.) are ἀῖμοι, *ignoble*, or *bale*; in the *Chalde*, Ideots. Whence *Beza* in his annotations upon *Ephes.* 1. 21. and *Philip.* 2. 9. concerning the exaltation of Christ above every name; as also *Heb.* 1. 4. taketh *Name* in the signification of dignitie and ἀξιώματα, *worth*. Such interpretation if we follow (neither doe I see what should oppose it) the name of men shall be ἀξιώματα ἀνθρώπων, *dignities of men*; ὀνόμασος, *men of name*, famous men and excelling in dignitie; of whom there shall be ruined in this commotion of affaires and nations about seven thousand (and what if of the order of the false Prophets which they call the Clergie?) yet I thinke the number of seven thousand is so to be defined, that a few more or lesse after the manner of the Scripture may be understood. Of the common people what number shall fall in this warre, was to no purpose to mention, since that might be conjectured by the destruction

Chap. 11. struction of the famous ones, neither would the holy Ghost descend to reckon the off-scumme in the account of the slaine.

But yet another interpretation may be given, that there is no need to interpret it of men by polle: to wit, if we interpret the names of men, Companies and Societies of men, used to be called by their proper names no lesse then men in particular, as are Cities, Incorporations, Parishes, Boroughs, Covents, and the like titles of humane Companies. For these what other thing are they, if we would consider the matter, then *ὀνόματα ἀνθρώπων*, names of men; for so the politie of the *Thebans* is called by *Eschymes* *ὀνόματι ὀνέμα*, and the Roman name is put for the Romanes. What therefore if in this commotion of the nations seven thousand of these titles of humane Societies, whatsoever they be; whether in the Citie of Rome, or in the state of the Church as they call it, be to be killed? that is, subdued, by the aduerse power, which the Scripture is wont to call killing? But we ought not rashly to determine of a future thing, since the Commentary of a Prophecie is the event of the things foretold. Notwithstanding to this end I have produced these things, that it may appeare that the interpretation is much more free here, as touching the words, then happily is commonly accounted: when as the use of the Scripture doth not tie the word *Name* to some one and certaine signification. Neither can *ὀνόματα ἀνθρώπων* joyned together be any where found, but in the place we have in hand; neither *ὀνόματα* simply for men by polle, but twise onely. *Act. 15. Revel. 3. 4.* Other where it is used sometimes in one sometimes in another signification. It remaineth,

And the rest were affraid, and gave glory to the God of Heaven.

To wit, by their astonishment wherein even unwillingly and unthankfully they acknowledge his hand. For to acknowledge the wisdom, goodnesse, and power of God by what token soever, is to give glory to God. Even as they who being taken with the manner by God confesse their sinnes, and are said to give glory to God, as *Achan*. It followeth:

Verf. 14.

The second woe is past, and behold the third woe cometh quickly.

The meaning is that that great earthquake is to continue till the end of the second woe or the sixth Trumpet; and together with

with it the mourning Prophecie of the *Witnesses* is at length to be finished. For truly after so great a victory over the followers of the Beast, and their ascending into the heaven of authoritie and honour, they shall put on sackcloth no more. But now if the second woe, or the plague of the sixth Trumpet, be that overflowing of the Turkes from *Euphrates* into the *Romane Empire*: now long since, as there we have interpreted: it can scarcely be, but that this departure of the same plague, is that drying up of the water of *Euphrates* to come to passe at the powring out of the fifth phyll, whereby the way is prepared for the Kings of the East to come, Chap. 16. 12.

At which coming of the Kings of the East (left a gap be left otherwise betweene either Trumpet) the seventh Trumpet seemeth to beginne; and so that wonderfull preparation of the Dragon, Beast, and false Prophet, for the warre to be waged in *Armageddon* (there *vers. 13, 14.* together with the event thereof at the last phyll (*vers. 17, &c.*) ought to be placed in the beginning of the same seventh Trumpet. And surely it seemeth to be very meete, that the preparation to warre, doe pertaine to the same Trumpet to which the warre it selfe pertaineth.

But out of this a doubt ariseth, which requireth satisfaction, and therefore not to be passed in silence. For since there is the same terme of forty two moneths of the Beast, as is of one thousand two hundred and sixty dayes of the mourning of the *Witnesses*; and since those dayes of the mourning of the *Witnesses* are ended at the departure of the plague of the sixth Trumpet, or second woe; it may be demanded not unfitly, wherefore the moneths of the Beast should not be further reckoned, since after that terme no little of the Beast yet remaineth, being not to be abolished, before the seventh Trumpet is begun.

It may be answered, that this cometh to passe either because then the conversion of *Israel* and as it were a new Kingdome beginneth (for they are called the *Kings from the rising of the Sun*) or because in the continuance of the Beast, consideration is had especially to the Empire of the Citie of Rome; but that great Citie the royall seat of the Beast in this earthquake is taken and overthrowne: even so farre, that from thenceforth the Beast shall as it were, change his forme, since being driven so from his Metropolis,

- Chap. 12. Metropolis, it can no more be accounted for a Kingdome of *seven hills*, (which is the other signification of the seven heads thereof). There is moreover in the Text, concerning the sound of the seventh Trumpet, and the Imperiall reigne of Christ in that great day of Iudgement: the interpretation whereof we will put off to the end of the booke, that we may there at once set forth all the propheties appertaining thereunto.

The meaning of the red seven headed Dragon contending with Michael about the child birth.

The first vision of the *open booke*, which we handled Chap. 11. went through the whole course of the *Revelation* from the beginning to the end, and that, as elsewhere we have touched, to shew the connexion of the same with the *Seales and Trumpets*. Now the other propheties of the same time and Ecclesiasticall affaires, come to be knit to that vision, to the making up of the body of the *open booke*, among which

The battell of the seven headed red Dragon with Michael, doth comprehend the same space of Ecclesiasticall affaires with the *measured Court*: wherein truly the Romane Empire * *worshipping the Dragon* tyrannized with lamentable persecutions against the Church in *travaille with childe*, labouring to bring forth Christ to be King in the Romane Empire, and at least three hundred yeeres made war against the Spirit of Christ mightily working in his servants. But the *woman* at last after many sorrowes

- Chap. 12. 5. cuttings and slaughters in child-birth, brought forth the King even Christ such as she travelled with, *to rule the Nations with an iron Rod*, and the Dragon being throwne downe from his Romane throne, *salvation and strength, and the Kingdome of our God, and the power of his Christ* was brought into the Empire.

The summe of the whole matter being premised for perspicuitie, let us come to the exposition of the Text particularly.

And there appeared, saith he, a great wonder in Heaven.

- Chap. 12. 7. **VV** Hither indeed *Iohn* was called in the beginning to behold, & where he had beheld all the former visions. Neither do I thinke

thinke an other sense is to be sought of this circumstance. For it Chap. 12. is manifest even out of the end of the foregoing Chapter, that *Iohn* hitherto looked towards heaven.

A woman clothed with the Sunne, and the Moone under her feet, and upon her head a crowne of twelve starres.

Truly a most beautifull image and representation of the *Primitive childbearing Church*; to wit, shining round about by the faith of Christ the Sunne of righteousnesse treading under feet the rudiments of the world (whether Legall shadowes, or darknesse of Gentile superstition) and to conclude glorious with the ensignes of the Apollolique off-spring.

Most men would have the *Moone* to be a symbole of earthly and mutable things, which the Church of Christ contemneth as below her selfe, which although it be true; yet no where, as I take it, in the whole Scripture, is the *Moone* noted by this propertie. But the interpretation of propheticall Symboles, is not easily to be attained other-where, then from those properties which the Scripture some-where doth warrant. And now this is certaine, that the most feasts, wherein typicall worship was celebrated by sacrifices, were ordered according to the motion of the Moone; as the new Moone, the Paschall, Pentecost, the Feast of Tabernacles; yea the account of the whole Ecclesiasticall yeere depended upon the motion thereof; to which happily belongeth that *Psalme* 104 19. *He made the Moone* למועדי that is, *his appointed* for festivall seasons. Why therefore may not the Symbole of the Moone be referred to the *Mosaicall Worship*? which doubtlesse the Church by the revealing of Christ, discerneth as it were prostrate, and put under her feet: according to that of the Apostle to the *Colossians*, Chap. 2. 14. affirming Christ *to have blotted out the hand-writing of Ordinances which was against us, and nailing it to his Crosse to have taken it out of the way.*

Furthermore, since God is said to have created the *Sunne* the greater light to rule the day; but the *Moone* the lesser light to rule the night: Why may not the Symbole of the Moone having rule over the night signifie the power of darkenesse, or the *troupe of darkenesse*, that is, the *worshipping of Satan and of his spirits in idols*? So truly that the whole matter may be transferred to Baptisme, whereby the Church being to be illuminated, and to

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Chap. 12. put on Christ, trampleth under feete the worshipping of Idols, of Satan, and his Angels, by the renouncing of their services and pompes. For all these things did that old short forme of renunciation plainly containe; and furthermore they that were to make abjuration did turne themselves towards the *West*, as it were to the climate of heaven whence night cometh; as on the contrary, being to make profession of their faith in Christ and the true God three in one, they turned themselves towards the *East*, as it were the Climate whence the Sunne by expelling the darkness reduceth the day. *Dionys. Arcop. de Hierarch. Eccles. c. 1. Cyrill. Hierosol. Cateches. 1. myltagog. Gregor. Naz. Orat. 40. Hieron. upon Chap. 6. of Amos. Ambros. de sis qui mysteria initiantur: c. 2.* Moreover with respect to the same image or representation (as before also is observed) the continuance of Christian Apostacie or of Christianisme defiled with Idols, is defined by moneths according to the motion of the *Moone*; but of the *woman* and the *Witnesses* persevering in the faith of Christ, by *yeers and dayes*, according to the motion of the *Sunne*. Yet to whether interpretation I should rather incline, I am doubtfull, and whether to one of the two onely, or to both. Surely the Apostle to the *Galathians*, Chap. 4. 3. seemeth to call both of them, as well the *Mosaicall prelagogie*, as the worship of the Idols of the *Gentiles* promiscuously the *elements of the world*; the Church of Christ glorieth that both are put under her feet. Let the Reader use his judgement.

Verf. 2.

And she being with childe, cryed travelling in birth and was in paine to be delivered.

The Church as universally and seperately considered as an *Idea*, is a Mother: but as she is considered in relation to the severall persons which are continually begotten in her, she hath an off-spring, which she is said to travell with and bring forth to God. This in the Prophets is so familiar, that concerning that, there is no need to adde one word. You may see *Ezek. Chap. 16. unto verf. 21. likewise Chap. 23. verf. 4. Esay Chap. 54 Hosea Chap. 2. verf. 4, 5.* The Allegorie therefore in this part is not to be wrestled by any mans importunitie, to wit, that he separe the Mother from her off-spring, which yet otherwise may grow together into one and the same Church. *Kimchi upon Hosea 2. verf. 2, 3. The Synagogue or Congregation is compared to a Mother*

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כלל על דרך כלל by way of universality; but חסרונים in respect of Chap. 12. particulars to children.

But these *adversities*, pangs and torments, by reason of which the woman in travell cryed, were those grievous persecutions which the Primitive Church suffered in bringing forth. For it is plaine that tribulations and adversitie are likened to the sorrowes of childe bearing. Whence those words of *Esa. Chap. 66. 7. Before she travelled. she brought forth; before her * paine came she was delivered of a man childe.* The *Chalde* paraphrazeith. *Before tribulation come upon her, she shall be redeemed; before great feare come upon her as the sorrowes of a woman in travell, her King that is the Messiah shall be revealed.* But *Jeremy Chap. 30. verf. 6, 7.* he interpreteth this representation. *Aske ye, saith he, and see whether a man doth travell with childe. Wherefore doe I see every man with his hands on his loynes, as a woman in travell? and all faces are turned into * palenesse? Alas for that day is great, so that none is * Aurigalike it, it is even the time of Jacobs trouble, but he shall be saved out nem.* See also what our Saviour calleth *adversities*, *Matth. 24. 8, 9. Mark. 13. 8. ταῦτα ἀρχὴ ἀδύνατος, these are the beginning of sorrowes, &c.*

And there appeared another wonder in heaven, for behold, a great red Dragon having seven heads and tenne hornes, and seven crownes upon his heads.

And his taile drew the third part of the Starres of heaven and did cast them to the earth.

A wonder or representation of the Empire of Rome Heathen worshipping the Dragon; whose marks are every were seven heads, and ten hornes: seven heads indeed, as well for the seven hills upon which the Citie was builded, as also for the seven sorts of Governours who were successively to governe that Citie: the ten hornes for the ten Kingdoms which were to arise in the time of the last head to which they grew; which interpretation is not mine, but the Angels, *Chap. 17.* where the more proper place will be to handle these things if any thing be to be added. In the meane time another Character of the Romane Empire is added to these, whereas it is said, *he drew the third part of the starres of heaven with his taile, and did cast them to the earth;* that is, he subjected the third part of the Princes and Rulers of the world to his Empire. For even so much, to wit, the third part of the knowne

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world

Chap. 12. world in *Johns* age, the Dominion of Rome did comprehend within its limits. But a taylor out of the learning of the Indians with *Achmetes* signifyeth the attendants and traine of authoritie, *Apor. 15. 2.* but what more the taylor of a *Serpent* intimateth, shall anon be seene. And these truly were the Characters of the Romane Empire generally; but the effigies of a *Dragon* doth more. over point out the worshipper of the *Dragon* and the enemy of the *Seed of the woman* in speciall, that is, Rome heathen enemy to Christianitie; and since he is red also, this noteth that he is terrible and red with the blood of the Saints. Moreover, the type of the *Dragon* seemeth to have reference to *Pharaoh*, the cruell and malignant enemy of the old Synagogue bearing children in Egypt, in like manner as the Romane *Dragon* was of the Christian Church bringing forth her children. For even he likewise, for the same cause is represented by a *Dragon*, *Psal. 74. 13, 14.* *Thou didst divide the Sea by thy strength; thou brakest the heads of the Dragons, (that is of the Egyptians) in the Waters. Thou brakest in pieces the heads of Leviathan (the Chaldee of Pharaoh) thou gavest him to be meate to the people inhabiting in the wilderness,* *Esay 51. 9.* *Awake, Awake thou, put on strength, oh arme of the Lord, Awake thou as in the ancient dayes, as in the generations of old. Art thou not that arme of old that hath cut in sunder the pride of Egypt and wounded the Dragon? So Ezck. 29. 3.* *Pharaoh King of Egypt the great Dragon?* In all these places in Hebrew it is דרין which word the Seventie, *Symmachus*, and *Jerome* doe translate *Dragon*, and truly the Syriaque interpreter calleth the *Dragon* in the *Revelation* alwayes by that name. The Arabian tongue saith *Drusius* is to confirme it, wherein a *Dragon* is called *Thennin*. And *Exod. 7. 10.* *And Aaron cast down his rod before Pharaoh, and it became לרני a Serpent or Dragon.* Surely, sometimes it signifyeth a *Whale* or *great Fish*, but as it were a *Sea Dragon* whereof doubtlesse it beareth a certaine resemblance. But thou wilt aske wherefore is there so much ado about this word? Doubtlesse, that I might shew that what shape Satan abused of old for the overthrow of the first *Adam*; in the same type of that infamous and cursed living creature, it is the manner of the holy Ghost to set forth the kingdoms possessed by the Devill and mortal enemies to his Church the seed of the woman.

Vers. 4.

And the Dragon stood before the woman which was ready to be delivered

delivered for to devoure her childe as it was borne.

Chap. 12.

To wit, as *Pharaoh* laid waite for old *Israel* borne in *Egypt*, and as after *Herod* for *Christ* the sonne of *Mary* our Lord: so the Roman *Dragon* laid waite for mysticall *Christ* which the Church was to beare, that he might slay him presently after his birth.

And she brought forth a man childe, who was to rule all nations with a rod (or Scepter) of iron. Vers. 5.

That is, she brought forth mysticall *Christ*, or *Christ* formed in his members, the sonne not of *Mary* but of the Church; according to that of the Apostle to the *Galat. Chap. 4. 19.* *My little children of whom I travell in birth againe, untill Christ be formed in you.* For since the words are a periphrasis of *Christ*, it must needs be, that some *Christ* be set forth in them; to wit, as in propheticall Types best beseeemeth, not *Christ* verily, but analogically so called. Who, saith he, was to rule all nations with an iron Scepter, that is, *authoritie* being obtained by force of the sword, or by warre; seeing he was to have rule over them, which from the beginning were not Citizens, but either enemies or strangers; he had need to subdue them, before he should rule them. The words are fetched out of *Psal. 2. 9.* not according to the moderne reading of the *Masoreth*, but the old reading of the 70. and the Apostles. Of which that this is the meaning, I seeme to gather out of *Chap. 19. vers. 15.* where in like manner as in the *Psalm*, they are used of *Christ* our Lord, to whom originally they agree: but rule them. Out of his mouth, saith he, went a sharpe sword, that with it he should smite the nations: for he shall rule them with a rod of iron. But here they are attributed to mysticall *Christ* or a Christian man, the birth of the Church among the Gentiles, who is described according to the type of *Christ* his head; to every such one of his the Lord promisseth that he at length will give the like power, under the name of the Church of *Thyatira*: *He that overcometh*, saith he, *and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, and as the vessels of a potter they shall be broken to shivers; even as I also received of my Father.* it will something helpe in this place to heare the words of *Andreas* wherewith he Commenteth upon the meaning of *Methodius* upon this place: *The Church*, saith he, *by those who are initiated by Baptisme, without intermission begetteth Christ; as being so be formed in them so she* consumm-

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Chap. 12. *consummation of the fulnesse of their spirituell age. A man childe is the people of the Church — by whom Christ in his Godhead as it were a sword in the strong hand of the Romans, doth rule the nations.* He alludeth to the type of the fourth kingdome in *Daniel*, concerning which I agree not with him (for how could *David* allude to that?) otherwise it is not much from the scope, as now shall appeare.

Verf. 5. *And her childe was caught up unto God: and to his throne.*
A figure, *“Ej did Avoir for to the throne of God. The sonne of the woman* was caught up to the throne of God, that is, lifted up to the Romane throne, where he should rule the nations with that authority which was spoken of. Surely, Christ the sonne of *Mary* is properly lifted up to the throne of God; but mysticall Christ or Christ formed, whom the Apostolique Church brought forth, is analogically lifted up. For truly the throne of higher powers (as the Apostle calleth them) is the throne of God, a terrestriall heaven: *There is no power (saith he) but of God.* Whence in the declarations of the interpretation of dreames; *If any shall seeme to himselfe in his sleepe to be lifted up to heaven*, they doe interpret it of royall Sovereigntie. It is also known that in the holy tongue the Magistrates are called *אלהים*, that is Gods: *God standeth in the Congregation of * the mightie, he indgeth among the Gods:* likewise, *I have said you are Gods, and all of you the children of the most High.* Therefore even as they are said to sit in *Moses* chaire, who teach the Doctrine given by *Moses*: so in the Throne of God, who are his Vicegerents upon earth. That therefore the Childe of the Apostolique Church is said to be caught up or received to the Throne of God; is all one as to be lifted up to that excellency, as it may fit as it were with God; which I say, is meant of regall advancement. And this was then fulfilled, when as Christians bore the sway under *Constantine the Great* and his successors, the Dragon being throwne down.

Rom. 13. 1.

Psal. 82. 1.

Verf. 6.

* God.

But thou wilt say, since it was said that that mysticall Christ shall rule the Nations over whom he should raigne with an *iron Scepter*, even as Christ the Lord should doe: with what manner of warre and with what battels (if this be the meaning of that iron Scepter) hath that Childe of the Apostolique Church subdued the Romane Empire unto it selfe? I answer by a double warre; first spirituall, wonderfull, and divine, against Devils the Princes

Princes and Gods of that world: which certainly it stoutly waged, the Army of Cœlestiall Angels ayding it against the enemies; which afterward shall be handled: but the other even corporall then when it had attained to the Throne; which so many famous victories doe witnesse, partly of *Constantine* against *Maxentius*, *Maximinianus*, and *Licinius*; partly of that great *Theodosius* as well against others, as against *Eugenius* and *Arbogastus* the Devils Standard-bearers; before the stubbornesse and pride of the Gentile worshippers of the Dragon Rebels against the Christian Empire (being utterly broken and consumed) ceased.

But before we depart hence, one thing yet remaineth to be spoken of: to wit, that the *Childe of the Woman* was not lifted up to the Throne of God so soone as it was borne, but so soone as it was growne ready for a Kingdome. Therefore it is said she had brought forth a Son *ὁ μὲν ἄρχων ὢν* who was to rule, to wit, not presently, but when he had grown up. Even as also Christ the sonne of *Mary*, our Lord, (whose likenesse in all things this mysticall Christ the Childe of the Church doth resemble) being taken up to the Throne of God, entered his Kingdome, not so soone as he was borne, but when as likewise he was come to his perfect age; there to sit untill he shall have made all his enemies his footstool. It followeth,

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes. Verf. 6.

Which since it is afterwards to be repeated, and somewhat more fully to be described, we will put off the exposition to that place.

And there was warre in heaven; Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels; but prevailed not, neither was their place found any more in heaven. Verf. 7. 8.

It hath beene said, that the woman in travell with her childe being safe, escaped the Dragons lying in waite. But how it came to passe that he who had so diligently watched her, notwithstanding failed of his purpose, now at length beginneth to be mentioned. To wit, that it came to passe by the helpe and succours of *Michael*, who went forth valiantly to fight against the Dragon lying in waite, and becoming Conqueror, thrust him down from heaven.

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heaven into the earth. Thereupon the womans sonne not only escaped safe, but was lifted up to the throne of God, and she herself departed into a place safe from the fury of the Dragon.

And there was, saith he, warre in heaven, &c. To wit, while the woman was in travell; not after she was delivered, as many take it. For it is certaine out of the 14. *Verf.* that this warre was waged before the flight of the woman into the wilderness. But the woman fled not into the wilderness, before she was delivered, and her sonne caught up to the throne of Majestie. *Verf.* 5, 6. *Michael and his Angels fought with the Dragon* not alone, but taking with them the Martyrs and Confeſſours of Christ their King, for whose cause they fought. Concerning whom therefore a little after it shall be sung in the triumphant song, *that they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death*: which cannot be spoken of bare and sole Angels. And the Dragon fought and his Angels, that is, the Devils taking with them likewise the Romane tyrants, and their ministers which worſhip them. But thou wilt demand who is this Michael? Not, I suppose, Christ himself, but as in *Daniel*, unless I be deceived, is manifest, one, yea even the chiefest, of the chief Princes, or seven Archangels, Chap. 10. 13. to wit, that great Angel, who in the same is said, to stand for the children of God. Chap. 12. 1. and whom Christ that great chief General, and consequently, King of Angels and men, hath so opposed against Satan and his black guard raging against his Saints. For the Angels are sent forth, for the sake of them who are heirs of salvation, *Hebr.* 1. 14. and they protect and defend them, according to their hidden and invisible manner of working, against evil spirits, which worke in men, that are enemies of God and his Christ; although they appear not in a visible shape. So that in this warre (we have in hand) of the Primitive Church of Christ against the Romane worshippers of the Dragon, the Angels under Michael their Captaine acted their parts; as well by strengthening the holy Martyrs and Confeſſours of Christ against the threats of tyrants, and violence of torments, and mitigating their pains in agonies, and sometime taking away plainly the feeling of any paine; as also by breaking and weakening the force of the adverse spirits, sometime on a sudden casting lets and impediments in the way of the persecutors who were led

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led by their instinct, frustrating their purposes, sometimes by casting terrors and other distractions into the minde, so that thereupon desisting from their project, they have granted, even against their will unto the Church truce and space of breathing: untill at length, after three hundred yeers warre, when as it seemed to Christ to have now enough exercised his, and was pleased to bestow a full victory upon his Angels; the child of the Woman, Christians prevailing, being placed in the Emperiall throne, the kingdome of the Devill being conquered suffered a wonderfull great fall. For this is that which he saith: *The Dragon prevailed not, neither was his place found any more in heaven*, that is, being conquered and put to flight with all his forces he was deprived of heaven. (In the saying, *prevailed not*, there is an Hebraisme of which afterward).

And the Dragon was cast out that old serpent, called the Devil *Verf.* 9. and Satan, which deceiveth the whole world (that is, perfwadeth to Idolatrie, and hitherto had possessed the Romane Empire) he was cast out into the earth, and his Angels were cast out with him.

That is, he with all his * Devils (hitherto worshipped instead * Demons. of God) were throwne downe from the top of their divinity which they enjoyed, to the bottome of execration and contempt. That what is read to have come to passe long agoe in the delivery of Israel from the tyranny of the Egyptian Pharaoh, whose likeness this Dragon beareth, that God executed judgement upon the gods of the Egyptians: the same shall finde place here at least * according to the letter. The Jewes deliver, that it was so even there also. For see both the Targums, R. Salomon, R. Aben Ezra, with R. Moses ben Nachman, &c. Neither is there cause that any should wrest the cleere words of the Scripture to another meaning; especially since it may seeme that *Esay* 19. 1. hath allusion thereto.

Prevailed not, for was overcome, is an Hebrew figure, as I have said, whereby the Adverbs of denying doe expresse the contrary of that to which they are applied; as in this same vision a little after is used, *they loved not their lives unto the death*, that is, they valued their life at nothing, or they spent it freely for Christ. For this kinde of speaking with the Hebrewes is not of * diminution, but * augmentation. So, *Prov.* 12. 3. *A man is not established* but * augmentation. So, *Prov.* 12. 3. *A man is not established*

Chap. 12. by wickednesse, that is, shall be utterly removed and rooted out. The same Book 10. 2. *Treasures of wickednesse profit nothing*, that is, they hurt, they dammitie. 17. 21. *The father of a foole shall have no joy*, that is, he shall be grieved. And, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema*, that is, whoe soever hateth and blasphemeth. See Buxtorf. *Theaur. Gram. lib. 2. cap. 19.* So here, *The Dragon and his Angels prevailed not*, is the same as, they were utterly vanquished.

But a more full History of this victory, I have already made at the interpretation of the sixth seale, with which this fall of the Dragon doth contemporize; yea it is the argument of that seale, as farre as it respects that notable change of the Romane Empire. But that which I have said, concerning the *Childe of the woman* placed on the throne of the Empire and the Christians then bearing sway: that truly is cleare and evident out of the triumphant song which is annexed.

Verf. 10. *I heard, saith he, a loud voice saying in heaven, now is come salvation and strength and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.*

Verf. 11. *But they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death.*

Which words, as they are most cleere, and spoken without any obscurity of allegory; so are they the key for interpreting the whole vision. For hence it may plainly be perceived, as well what *that lifting up of the childe of the woman to the throne of God* may be, to wit, an introduction of salvation, strength, and the kingdom of God, and the power of his Christ into the Romane throne; as also by the vanquishing of what enemy he came to the kingdom, to wit, by the throwing down *Katigoras*, or of that Accuser who day and night accuseth the brethren, and traduceth them before God; to conclude what manner of forces *Michael* and his Angels used with him in that battell against the Dragon and his guard, to wit, the holy Martyrs and Confessours, who overcame him by the blood of the Lambe, and by the word of their testimony, because they loved not their lives unto the death, that is, they freely yielded their lives unto the death. And surely it is altogether impossible, that the lifting up of the childe of the woman, the throw-

throwing down of the Dragon, and the introduction of the kingdom of God and Christ should not leuell at one and the same event of things; since the flight of the woman into the wilderness, beginneth from them all as it were from one certaine terme of things, Verf. 6. and 14.

Now that Satan here is called by a new name *Katigoras* or *Accuser*, who before is stiled *Dragon* and *Devill*; it is to be understood that this also proceedeth from the custome of the Hebrews; by whom indeed he is called by the same name, which they have now long since taken into their own language. For they call him *קטגור* *Kategor*. R. *Iuda* in the book *Musar*, as *Druſius* citeth him: *Kategor*, saith he, is *Satan*, the adversary or wicked accuser, who is adversary to man, or accuseth him before the blessed Creator. *Menemides ad Pirke Avoth* (where in *Gnome R. Eliezer* both this and the word *Paraclet* of contrary signification, derived also from the Greeks, is used) *הוא פרקליט הוא מליץ טוב על אדם ומשתדל למיתו האומר למלך: קטגור הוא הפך זה רמלסין* that is, *He is termed Paraclet* *παράκλητος*: an advocate who pleadeth for the good of a man before the King; the contrary whereof is *Kategor*, an accuser. For he is who traduceth a man before the King, and endeavoureth to kill him. And surely, if ever, then during the time of this childe bearing and warre, Satan worthily deserved the name *Katigoras* of an accuser and malicious detractor. Which so many reproaches and infamies doe witnesse, wherewith the Dragon-worshippers all this time overwhelmed the Christians, objecting against them *Thyestean* feasts, *Oedipodian* incests, adultery, promiscuous lusts, murders, treasons against Princes, plagues, famine, burnings of houses, and what publique calamitie loever happened. But it seemeth here rather respect is had to the History of *Iob*, where Satan by accusing and calumniating brought to passe, that he was permitted by God to try *Iob* by temptations and tribulations. That which here also the holy Ghost intimateth to be done by him, according to his custome. The skillfull will understand what I mean. It followeth in the triumphant song.

Therefore reioyce ye heavens, and ye that dwell in them (that is Verf. 12. ye holy Angels and blessed spirits, by whose labour happily employed this victory is gotten) *Woe to the inhabitants of the Earth and of the Sea* (that is the world) for the Devill

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is come down unto you, having great Wrath (and therefore like to hatch some new mischief) because he knoweth that he hath but a short time.

For although even from that time forward by *Constantine* the Great he was cast down from the Romane throne, yet the worshipping of the Dragon continued with the people some time: hereupon when, not very long after, he perceived he must be at length also thrust out, and that the whole Romane Empire should be washed with the Baptisme of Christ, matters coming to that passe; being all in a rage, he studieth to bring the victory of the Church, by what way possibly he could into danger; and if he should faile of his purpose, or be cast out, to undermine it by some new stratagem. In both which we shall anon see the most wicked spirit bestirred himself.

The Mysterie of the woman inhabiting in the Wildernesse.

The childe bearing woman, the Dragon being vanquished henceforth dwelleth in the *Wildernesse*, whereby the state of the Church delivered from the heathen tyranny until the seventh Trumpet and the second coming of Christ is figured; not in the type of one lying hid and invisible, but as it were in a certaine middle condition, like that of the *Israelites* wandering in the Desert, from their departure out of *Egypt*, untill their entrance into *Canaan*: a state indeed thereof, safe from the furie of that red Dragon, as of *Pharaoh*, but not as yet come to that glory, as it were the possession of *Canaan*, whereunto at length she was to attaine, the rest of the enemies being vanquished. A state indeed which outwardly should be better then the servitude of that Ethnick tyranny, out of which as it were out of the bondage of *Egypt*, the Christian people by the power of Christ escaped: considering that leave was given from thenceforth by the favour of Christian Emperours and Kings to worship Christ freely, like as was to the *Israelites* in the Wildernesse of serving *Jebovab*; the Temples also and Tabernacles for Christian worship being stately built, the politic of the Church settled with Lawes, sacred Revenues, Tythes and Offerings; but no lesse unhappy by manifold Apostasie, then *Israel* continuing in the Wildernesse by the

Calfe,

Calfe, Baal Peor, Balaam, Korah, &c. Neither is that happily Chap. 12. to be neglected that the forty two moneths of this Christian woman abiding in the *Wildernesse*, doe answer to so many Mansions of *Israel* in the Desert. See *Numb. 33*. The reason and aptnesse of the Type being thus unfolded, let us open the Text particularly and fit it to the thing in hand.

And When the Dragon saw that he was cast unto the Earth, Vcrs. 13. he persecuted the woman which brought forth the man childe.

And to the Woman Were given two Wings of a great Eagle, that she might flie into the Wildernesse from the face of the Serpent into her place, where she is nourished for a time, and times, and halfe a time. 14.

And the Serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. 15.

Here is the first attempt of Satan cast downe, not indeed as yet utterly cast out, but staying a little while below; that while her child should get the upper hand he might if by any meanes he could oppresse the Woman betaking her selfe to the estate of one in the *wildernesse*, before she could in perfect safety from his fury attaine thither. For she came not presently into the *Wildernesse* after she began to get away, but by some space of time interposed. Even as *Israel* also in his passage undertaken thither out of *Egypt* spent some time. Now the words here put are so to be conceived, that there may appeare to be some kinde of reference to that which formerly was spoken of the womans flight into the *Wildernesse*, with this or the like understanding: *When the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the man childe.* For when as (as aforesaid) after the birth of her childe, and his taking up into the Throne, it was granted to the Woman that she might depart (so wis, by giving her two wings of a great Eagle, as it were by a certaine flight) into the *wildernesse* where she should be nourished for a time, times, and halfe a time: he cast out of his mouth water as a flood after her, that he might cause her to be carried away by the flood. So also *Pharaoh* persecuted the people of *Israel* marching from his dominion into the *Wildernesse*, but with another flood.

The great Eagle is the Romane Empiro. His two wings two

F f 3

Cajars

Chap. 12. *Cæsars* of the Empire parted into two parts, the *West* and *East* by whose protection and conduct the Church departed into an Eremitticall estate. For it is knowne that the Romane Empire, so soone as it had received the Christian faith, became parted into two parts, and fled as it were with two wings of *Cæsars*. The *Eagle* being the Ensigne of the Romane Empire maketh this interpretation obvious to every understanding. But what forbiddeth to confirme the signification also of the Prophetickall Type out of the *Apocriphall* Writer? that is *Esdras* the Prophet (for by this name *Clemens Alexandrinus* citeth him, *Strom. lib. 3.* a little before the end) in whom the type of the *Eagle* signifieth the fourth Kingdome, the twelve feathered wings, so many first *Cæsars* thereof. See Chap. 11. and 12. But tell me Reader whether thou wilt not say that here is respect had also to that of the Lord, concerning *Israels* departure out of *Egypt*, *Exod. 19. 4.* *Thou have seene, faith he, what I did to the Egyptians, how I bare you on Eagles wings, and brought you unto my selfe, that is to say, into the Desert?*

But there is another thing in this *verse*, which requireth manifestation: wherefore the time of the *Womans* abiding in the *Wildernesie*, which before was accounted by dayes, is here turned into yeeres, or a *time, times, and halfe a time*? I certainly can finde out no other cause of this changing one for another, then that it should be the Key of the like notation of time in *Daniel*, and should admonish us, that the Church is now in the very same times, which he had defined, by the period of a *time, times, and halfe a time*. And surely without this signe that setting downe of time had beene most uncertaine, and intricate. For from whence or by what marke could it have beene knowne, that *time*, doth signifie a yeere? or that *times* doth not signifie more then *two yeeres*? But now out of this change it is evident that that space is to be resolved into one thousand two hundredth and sixty dayes, and therefore signifieth, *A yeere, two yeeres, and an halfe*.

These things being brought to light in this manner, let us diligently consider at length, what that water may be, which like a flood the *Dragon* cast out of his mouth, to drowne the woman, while she made halt into the *Wildernesie*. The well-spring of the mouth is speech and doctrine, according to that *Prov. 18. 4.* *The words of a mans mouth are as deepe waters, the well-spring of wisdom*

dome is a flowing brooke. Whence the word *נַחֲלָה* which signifieth *אֲנֹכְחָהּ* and to runne out like a fountaine, is applied to Doctrine, as *Psal. 78. 2.* *I will open my mouth in parables, I will cast out or utter darke sayings from the foundation of the world:* which is alleadged concerning the doctrine of our Saviour, *Matth. 13. 35.* So *Prov. 1. 23.* *Wisdom is said to preach in the streets: I will poure out my spirit unto you, I will make knowne my words unto you.* What therefore shall that casting out of the mouth of the Serpent the venomous Beast be, but pestiferous doctrine, that is, *heresie*? according to that, *Prov. 15. 28.* *The mouth of the wicked will poure out or issue forth evill things.* The history of this time sheweth it, proceeding out of the mouth of the *Dragon* like a flood, I say, *Arianisme* and the off-spring thereof. By this flood of his the *Dragon* had well neere caused the woman to be carried away; certainly he desired it. And verily it was a wonder that the Romane Emperours, who then newly had given their names to Christ, and had not as yet fully settled Christianity, had not cast away the faith being offended and alienated, by such horrible discord of opinions among Christians (even but a little while taking breath after persecution) in so chiefe a point, with such mortall hatred of the parties, tumults, cruelty against their brethren, even equalling that of the heathen.

But the Earth helped the woman; for the Earth opened her mouth and swallowed the flood which the *Dragon* cast out of his mouth. Verf. 16.

That is, the multitude of Christians in Councils prevailing in the Orthodox faith, dranke up the Diabolickall inundation: even as the Earth is wont to doe the water, when it is exceeding dry. For if the *Water* (but venomous and contagious such as proceedeth out of the mouth of the Serpent) doth represent *heresie*; the reason of the analogie did altogether require, that that which should drinke it up and abolish it, should be figured by the *Earth*, as which by its driness is wont to drinke up the inundations of waters. Which truly in this matter falleth out so much the more apt to signifie the thing in hand, because even other where in an hystoricall and simple speech, the earth in many places is wont to be put for the inhabitants of the Earth. See *Gen. 41. 57.* *1 Sam. 14. 25.* *Deut. 9. 28.* and in many places beside.

Concerning

Concerning the tenne horned Beast blaspheming God,
and the two horned Beast or false Prophet
his Authour and chiefe priest.

At Chap. 13. **A** New Tragedie of evils did set upon the woman being entered the bounds of the Wildernesse: for forthwith she falleth upon a double Beast, in appearance indeed little to be feared; as resembling the *Panther* or *Lambe*, but no whit the *Dragon* or *Serpent*, the likenesse of whom alone she abhorred; Yet in truth * the onely one in trust for that *Dragon* cast downe, and one that in his stead, should much vex her off-spring which she should bring forth in the Wildernesse.

* *Fiducia-
riam.*

Verf. 17.

And the Dragon was wroth With the woman (for from thence I fetch the story of this Chapter) and went to make warre with the remnant of her seed (to wit with them which she was to bring forth in the Wildernesse) which keepe the Commandements of God, and have the testimonie of Iesus Christ, and he stood upon the sand of the Sea.

That is, when the *Dragon* had perceived (he who even now was deprived of the *Romane Empire*) that he nothing prevailed by the flood of *Arianisme* to overwhelme the woman flying into the Wildernesse, but that nevertheless she was come safe thither; and furthermore that the *Romane Empire* would no more suffer, that he in his proper name, should manage the affaires there, as in times past: he setteth upon her by another way; to wit, by substituting covertly for himselfe * a deputed Kingdome; and to that end he stood upon the sand of the Sea, that he might raile to himselfe a new deputed forme of the *Romane Kingdome* then to have its beginning. Now the history of a two-fold Beast to manage the *Romane State* followeth; the one *Tenne horned*, the other *Two horned*, tyed in a neere alliance betweene themselves, both of them reigning together, and in the same Dominion. The first of which being the *Tenne horned* thou mayest call *Secular*; the other being *Two horned*, *Ecclesiasticall*.

* *Regnum
vicarium.*

Of the Tenne horned Beast.

The Tenne horned or secular Beast, is that whole state of tenne Kingdomes

Kingdomes or thereabouts (into which the *Empire of Caesars* Chap. 13. was parted by the warres of the Barbarians after the *Dragon* was thrust out) growing together againe into one *Romane Commonwealth*, the wickednesse of the *Dragon* being renewed.

I saw, saith he, a Beast rise up out of the Sea, having seven heads Verf. 1. and tenne hornes, and upon his hornes tenne crownes, and upon his heads the name of blasphemy.

The same *Beast* is here described which afterward, Chap. 17. beareth the *Whore*; even the seven headed *Romane Beast* under the course of the last head. I saw saith *John*, the type of that last State of the *Romane kingdom*, wherein governing under the seventh head, it should be divided into ten kingdoms, and yet, even as he had done under his former heads, he should blaspheme the only true God by the worship of Idols. For the number of *Seven heads*, is the ensigne of the *Romane kingdom* as is the bearing of *Ten hornes*. The name of *Blasphemy* is a note of Idolatry. The crownes sit upon the hornes (which are only of the last head) doe shew that that kingdom should be exhibited under the course of the last head; which will be further confirmed by the rest of the description of the *Beast*.

And the Beast which I saw was like unto a Leopard, and his feet Verf. 2. were as the feet of a Beare, and his mouth as the mouth of a Lion.

That is, this kingdom, in respect partly of regiment and state, partly of its nature was so ordained; that it did resemble in a certaine confused temperament those three Monarchies, long agoe set forth to *Daniel* by the same Beasts. For truly in the residue of the shape of his body it should resemble the *Gracian*; in the feet by his going the *Persian*, in his mouth by making Edicts the *Babylonian* Kingdome. For the *Leopard* is the type of the Kingdome of the *Gracians*; the *Beare* of the *Persians*; the *Lion* of the *Babylonians*.

First therefore, that Kingdome in the body of it was plainly like the *Gracian*, that is a Kingdome divided into more Kingdomes like unto that, *Dan. 7. 6.* and *8. 8. 22.* For the *Gracian* was divided into four parts, but this last *Roman* was to be parted into tenne Kingdomes; the type thereof is the bearing of *tenne hornes* upon the head of the last Beast, which by the interpretation of the Angel afterward, Chap. 17. are tenne Kings or King- Verf. 12. domes

G g

Chap. 12. domes, into which the Romane Empire of the sixth head being rent should grow together againe into a new Kingdome under the seventh for to beare the *Wore*. Now that the *tenne hornes* are onely of the last head, that is the seventh, and not promiscuously of them all, as it is commonly accounted, I thus demonstrate: the head flourishing, the hornes flourish; which declining, the hornes also growing thereupon must needs decline. First therefore the hornes could not be on the five first heads, because those five heads, as the Angel saith, *Chap. 17.* were passed then in the age of *Iohn*, and together with the courses of the heads, the courses of the hornes, also growing upon the same were passed; neither in the sixth, because that reigning in the age of *Iohn* (as also the Angel clearly affirmeth) notwithstanding the time of the hornes was not as yet come. For, saith he, *the tenne hornes are tenne Kings, which have received no Kingdome as yet.* They remaine therefore for the last head. Away with you paynters therefore, which here at your pleasure distribute the *tenne hornes* among seven heads; bestowing upon some, one, upon others, according to your liberalitie, two: which how unfit it is, and farre from any ground of the Text, yea and plainly repugnant to the interpretation of the Angel; there is no man which being now admonished, shall thoroughly consider, but will confesse. It is therefore to be taken for true and certaine, that it is the seventh head alone in that scale of heads one standing above another, being the highest in situation, the last in time, which beareth the hornes. I now therefore proceede to expound the remaining Effigies of the same last *Beast*.

* *Magi*
* *Wizards.*

Verf. 12.

And this *Beast* in the *feete*, by which the body is supported, with which it moveth and goeth, and the former of which in *Beasts* are in stead of hands and armes for handling, fighting and fighting; in *feet*, I say doth exceedingly resemble the Empire of the Persians: since as they did relye upon the Counceils of their * Wife men in managing their affaires, so the Romane Kingdome of the last state is governed by the authoritie of the Monks and Idolatrous Clarkes like to those Wife men. Whether that belongeth which afterwards shall be said of that other *Beast* the false Prophet, that he exerciseth all the power of this *tenne horned Beast* before him. For feet here are to be considered, not as the baldest and more unworthy members of the body, but as they are in

in *Beasts*, not onely instruments of going, but also of fighting and catching their prey; in which of *Beares* (I speake of the former feet) the principall strength of the body consisteth. Neither are feet here to be understood, that part onely which maketh the tract upon the ground, but which as the foresaid part comprehendeth the thighs and armes also.

To conclude, the *tenne horned Beast*, maketh Edicts with a Babylonian mouth; to wit, commanding the worshipping of Idols and Images, denouncing the penalty of death and burning alive, against those that refuse, in like manner as that *Nebuchadnezzar* against the *Jewes* refusing to worship the golden Image, which he had erected to his *Bel* of sixty cubits long, *Dan. Chap. 3.* Notwithstanding I would not that the interpretation of others should receive any prejudice by this of mine; theirs I meane, who conceive it rather respecteth the naturall disposition of these three *Beasts*; the nature or crueltie of all which the *tenne horned* should expresse. Let every one use his owne judgement.

And the Dragon gave him (he that was cast down who stood upon the Sea land) his power (that is his strength or forces

חַיִל or עֲצָמָו) and his seat and great authoritie.

δύναμις with the Seventy signifieth forces or an Army, out of the use, as it seemeth of חַיִל of the Hebrewes, whereby both, as well strength & power, as also an army is signified: the Seventy, *Exod. 14. 28.* concerning the Army of *Pharaoh* drowned doe thus translate: The waters covered πᾶσαν τὴν δύναμιν παραδὼν all the Host of *Pharaoh*: and 15. 4. τὴν δύναμιν αὐτῶ ἐρρίψεν ἐν θαλάσσῃ his Host hath becaft into the Sea: and so in many places; not onely with them alone, but also with prophane writers. From this notion are Κύριος δυνάμεων, The Lord of Hosts. And *Mat. 24. 29.* δυνάμεις τῶν οὐρανῶν σαλευθήσονται the powers or Hosts of the heavens shall be shaken: likewise in the next vers. it is said, The Son of man shall come in the clouds of the heaven μετὰ δυνάμεως, καὶ δόξης αὐτοῦ, which in the Chapter following is expounded ἐν τῇ δόξῃ Verf. 31. αὐτοῦ, καὶ ἁγίοις ἐν ἁγίοις ἄγγελοι μετ' αὐτοῦ, in his glory, and with all the holy Angels with him. So in this place, The Dragon (or Satan) gave to the *tenne horned Beast* τὰ δύναμιν αὐτοῦ, that is, his forces, or his Host. Now the forces of Satan are his Angels or * Devils, * Demons, and Idols the receptacles of * Devils. To wit, these forces, he gave to this last *Beast* to be garnished and adorned, together with his

Chap. 13. *seat and great authoritie*: that is, in one word, that universall authoritie, from which lately he had fallen, being overcome and vanquished by *Michael* and the holy Martyrs and Confessors of Christ. So that the *Dragon* or *Satan*, in this *Beast of the last state* did in a certaine manner recover his ancient dominion which he had exercised in the state of the *Red Dragon*; but in a representation so unlike the former, that the *Seed of the woman in the Wilderness* did for the present little observe it. For now the *Dragon* did not behave himselfe like a *Dragon* as before, that is, he professed not himselfe to be what he was, the sworn enemy of the Christian profession: for if he had done this, the *Seed of the woman* would presently have knowne him, and would have taken heed of him as of a most cruell enemy; to wit, out of that inbred antipathy, which God even from the beginning of the world had ordained should be between them: *I will put, saith he, enmities betwene thee and the woman, and betwene thy seed, and her seed.* But surely when as he had transfigured himselfe into the shape not of a *Serpent*, but of another *Beast*, having no affinity with a *Serpent*; it was not so hard a matter for him to deceive the *seeds of the woman*, (that is, the Christian Church being joyfull for the late victory, and now secure from the *Dragon*) and to allure it to obey him. Which the false deceiver did to cunningly and secretly under the maske of a *Beast* which he himselfe did hate: that not till it was too late the Church did know her selfe to be deceived by the old enemy, and to worship the *Dragon* under this maske. For who would have suspected that under the representation of a *Leopard*, or of a *Panther* (which is the same) there had lyen hid the *Dragon*; that is, under the shape of that *Beast*, which, when as other *Beasts* being allured either by the beauty of the skinned, or the sweetnesse of the sinell, love to come neere unto and looke upon; onely the *Dragon* is said to abhorre and to flie from? Or, that I may a little more cleerely unfold the matter; who would have judged that under an Empire pretending the worship of Christian Religion, demolishing Idols; horrible idolatry, and lately abolished heathenisme, should be mainly set up, and promoted by lawes and Edicts.

Isidor. lib. 12.
2. *Beast* so called because he is the friend of all other Beasts excepting the *Dragon*.
Verl. 3.

And I saw one of his heads (to wit the sixt) as it were, wounded to death (this came to passe in the battell with *Michael* and the holy Martyrs) and his deadly wound was healed, to wit,

wit, by the medicine of this substituted authoritie.

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Now that the *seven headed Dragon*. (I mean the Romane Empire upon which the old *Serpent* did sit, that is to say, Rome heathen) was the *Beast of the sixt head*; may as well appeare out of that which is said after ward concerning those heads, Chap. 17. that *five* were already *fallen* in *Johns* time, one (which is the sixt) governed the Romane State at that time; as also chiefly, because that this *Beast of the last course* succeeded him next in the same seale. The *Dragon*, I say, is said here to have given his seat to the *Beast of the last course* or *seventh head*; therefore he was his last predecessor, or a *Beast of the last head save one*. Neither let that move any man that yet under the course of the sixt head, (this *Beast*) did not withstanding appear *seven headed* there in the vision. For although the heads kept their courses, not together, but in order and one after another: yet notwithstanding the *Beast* with all the furniture of his heads and hornes, is presented under any State; to the end that one and the same Romane kingdom might be every where signified, although sometime by some, sometimes by other courses of governments.

But let us return to the text; where the Complutenſe edition, *Irenaeus*, *Aretas*, the Siriaque Paraphrast lately set forth, and among the Latines *Primasius* consenting doth not allow the word (*vidi I saw*) but joyneth the words *ἑώραξεν τὸν κεφαλῶν* with the word *ἔδωκεν*, as it were to this purpose. *The Dragon gave him his power and his seat and great authoritie, and one of his heads wounded with a mortall stroke, that it might be healed.* I suspect that also the vulgar Latine anciently read it so, because of that (*de capitibus suis*) for otherwise it would seeme it should have been said (*de capitibus eius*) But whether this reading be to be preferred before the other, I will not rashly affirme; only this; it seemeth to be so very ancient, that I marvell it is not marked by *R. Stephanus*. But whatsoever it be, the reading received, if we interpret it rightly and as the matter it self altogether requireth, it will come plainly to the same sense: *I saw*, saith he, *one of his heads as it were, wounded to death*, that is, as if it had been wounded to death; to wit, not then, the Apostle looking on, but before it rose out of the Sea in this forme, *ὑπερπυρρὸς* or in a preterpluperfect sense even as before, Chap. 5. 6. he said he had seene in the midst of the

Chap. 13. *Elders and Beasts a Lambe standing* *ὁ ὄρα μὲν*, that is, as it had been slain, not slain then while he looked on.

But that which is added concerning the curing of the wound, that either he saw done while yet the *Beast* rose out of the Sea, or as soone as he rose thence. Neither was this healing any later destinie (which notwithstanding is beleev'd of the molt hitherto) but the very nativitie of the last *Beast*. There was a passage from every of the other heads to the course of the succeeding head, without a wound; but in the passage from the first to the last, the *Beast* fell down with the deadly wound: from the healing whereof, I say, neither sooner nor later, the *ten horned Beast*, or the *Beast of the last head*, tooke his beginning, neither fetcht he his originall higher. Which that it is to the whole order of the following narration proveth. For whatsoever evill the *Beast* is mentioned to have committed, whatsoever worship and adoration is done unto him by the inhabitants of the earth, all that is said to come to passe after the curing of that wound. I saw, saith he, one of his heads as it were wounded to death, and the wound of his death, or deadly wound, was healed, and the whole earth wondering followed the *Beast*, to wit now healed, and they worshipped the *Dragon*, &c. Then also there was given unto him a mouth speaking great things and blasphemies, &c. And he opened his mouth against God, &c. All these things came to passe after the healing: but before this none of the hainous acts of the *Beast* are reported, no mention of any subjection or honour conferred upon him by the Nations. Whatsoever before is mentioned, pertaineth partly to the forme of the *Beast*, partly to the occasion and manner of his rising. And wherefore, I pray you, should we frame unto our selves an Antichristian *Beast*, whereof for sometime no actions are related, no persecution mentioned? yea if we follow the reading of *Irenaeus* and the Complutense, leaving out the word *vidi*, I saw, there will be no place more left for such interpretation.

Verf. 3. And all the world wondered after the *Beast*.

That is with full approbation and consent they tooke part with the *Beast*.

Verf. 4. And they worshipped the *Dragon* which gave power unto the *Beast*, and they worshipped the *Beast*, saying, who is like unto the *Beast*? who is able to make warre with him?

That

That is then worshipped not the *Beast* simply as the *Beast*, but also as the substitute of the *Dragon*; and therefore they worshipped not the *Beast* only, but under the maske of the *Beast* the *Dragon* himself also. For to worship the *Beast* except as an Idolater the *Dragons Vice-gerent*, in which sense it is here spoken, had been no more impious, then to yeeld obedience to any worldly authority. Doubtlesse the *Beast* doth signifie the kingdom. Now to worship the *Beast*, out of the use of the Hebraisme and the East, is no other thing, then to be subject to the same. Which that * explication added to the word of worshipping doth not obscurely shew: they worshipped, saith he, the *Beast*, saying, who is like unto the *Beast*? who is able to make warre with him? As if he should have said, they did freely yeeld themselves in obedience to the *Beast*, as to one who so farre excelled in power, that none was able to make resistance or to wage warre with him. In which same sense, Verf. 12. the earth it self and not alone the inhabitants thereof, is said to have worshipped the *Beast*, that is, to have yeelded to his dominion. Καὶ ἐποίησεν, saith he, τῇ γῇ, καὶ τῇς ἐν αὐτῇ κατοικοῦντας, ἵνα προσκυνήσωσι, &c. And causeth the Earth and them that dwell therein to worship, &c. So in the blessing of *Jacob*, Gen. 27. 29. Let people serve thee καὶ προσκυνῶσίν σοι and nations bowe down to thee: be lord over thy brethren καὶ προσκυνήσωσιν σοι and let thy mothers sonne bowe down to thee. Moreover concerning this acception of προσκυνῆναι See Gen. 37. 7. and 49. 8. in the blessing of *Juda*, also Esa. 45. 14. But to be subject to the *Beast* according to his religious constitution as he resembleth the seven headed *Dragon*, that truly is blasphemy and impious against God. Whereupon who doe so worship the *Beast* are said to worship the *Dragon* in worshipping the *Beast*.

And there was given to him a mouth speaking great things and blasphemies, and power was given unto him to * continue * fourtie and two months.

Hitherto of the constitution and state of the *Beast*. Hereafter is expounded, in what matters he exercised his power committed to him by the *Dragon*; that is to say in two; in blasphemy against God, and persecution of the Saints. But the whole description is taken out of the prophesie of *Daniel*, Chap. 7. where is handled the same Roman *Beast* of the last State which is here spoken of. But those things which are declared there by the Angel

of doing.

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gel to Daniel more succinctly, are here opened more at large to John, as it were an explication being interposed.

There was given to him, saith he, a mouth speaking great things; those words (a mouth speaking great things) are out of Daniel; but here those great words are expounded by blasphemies: by which name, as by and by shall be said, Idol worship is signified, a matter indeed of the highest contumely against God. Further, he saith, that the Beast should so blaspheme for two moneths, to wit, annall moneths; during the very same space of time, wherein the Gentiles should trample the outer Court of the Temple, or the holy City; and not without cause: for since that profanation of the Gentiles doth altogether tend to the same impiety, wherein the blasphemy of the Beast doth; each of them may signify the dominion of the power of darknesse and of the night, and therefore measured not by years or dayes, according to the motion of the Sun, but by moneths after the motion of the Moon, which ruleth the night. And surely, unlesse the holy Ghost would have the specifying of the time to be referred to the blasphemy; to what end hath he brought it in in this place presently after the mentioning of blasphemy? Therefore the moneths of the Beast are not to be measured from the beginning of his cruelty or warre against the Saints, but of his blasphemy. So that if the word of doing should signifie some certaine act or state of the authoritie of the Beast (some such thing some may imagine is meant here by the power of acting or doing) that should be altogether referred to the act of blaspheming. But τὸ πῶς αὐτοῦ seemeth rather to be used in the signification of continuing or abiding, as otherwise it is wont being joyned with words of time. For so Acts 15. 33. τοῖς αὐτοῖς ἡμερῶν after they had tarried there a space: and 18. 23. τοῖς αὐτοῖς χρόνοις τινὲς, When he had spent some time, or some while: and 20. 3. τοῖς αὐτοῖς τρεῖς μηνῶν, there abode three moneths. 2 Cor. 11. 25. ὅπου ἦν ἐν βυθῶνι παύσας, a night and a day I have been in the deepe. Adde Jam. 4. 13. To day or to morrow we will goe into such a citie, καὶ ἔσται ἡμεῖς ἐκεῖ καὶ ἔσται ἡμεῖς ἐκεῖ, and continue there a yeere. Where Drusius noteth עַשְׂרֵי יָמִים to be so used, 1 eccl. 6. 14. and sicere in the Latine tongue, Seneca. epist. 67. Quamvis paucissimos unā fecerimus dies, although we tarried but a few dayes.

* In tabella
monstrata.

* In the table table; Cum qua fecit annos 9. with whom he dwelt nine yeeres. Apud A. Irenaeum 1. c. Is servus fugerat & annos 9. a fuga

a fuga fecerat i. egerat, manserat, finierat, transegerat. That servant fled and continued (that is) he dwelt, he abode, he ended, he spent, a yeere in flight. These things being thus, why may not these words, (Beastia fecit menses quadraginta duos) have this construction, the Beast lived, remained, continued blaspheming fourtie two moneths? The force of which speech those that understood not, seeme to have inserted into the text that word πῶς αὐτοῦ warre which is extant in some coppies.

Now that which I said, that here by the name of blasphemy, as it were by way of eminency, is signified Idolatry, or spirituall fornication: that may be proved by a double or treble argument. First because Babylon the Metropolis of this Beast, is termed the mother of harlots, and the Kings and inhabitants of the Earth are said to play the harlots with her. But the Beast, which we have in hand, is none other thing, but the generality of those Kings and inhabitants. Secondly, it must be such a manner of blasphemy as may fall into the courses of the next antecedent, yea rather of all the other heads; for the names of Blasphemy were put upon them all, Vers. 1. Adde hereunto that this Beast of the last course is descended and compact of the renewing of the impiety of his predecessour of the sixth course. Now what blasphemy can be given to all these in common, except onely idolatry? None at all.

The use of Scripture, expressing the idolatry of the ancient people by this name doth further confirme this. Which that it may be understood, it is to be known, that there are three words in the Hebrew rendered in the acception of blasphemy by the Greeke interpreters, and the vulgar Latine, גָּדַף and נָאָץ and אִלַּל all which signifie idolatry.

For the word גָּדַף Ezek. 20. 27. yet in this your fathers have blasphemed me, when I had brought them into the land; for the which I lifted up my hand to give it to them. They saw every high hill and all the thicke trees, and they offered there their sacrifices, &c.

For the word נָאָץ Esay 65. 7. which have sacrificed upon the mountaines and upon the hills חרשׁוּני have reproached me. In the English translation have blasphemed me. And surely חרשׁוּני answereth the Greeke παρανομῶν exactly as Theodosius hath translated, Prov. 14. 31. for each of them signifyeth to reproach. Whereupon 2 Kings 19. 22. it is joyned with גָּדַף as a Synonima: חרשׁוּני Whom haste thou reproached and blasphemed? as also Psal.

Hh

Chap. 13. *Psal. 44. 16.* The Septuagints are wont to render each of them by *διδιχῶ, ἀποξύνω*, which signifie to *reproach to provoke*. Also the Chalde rendereth each of them by their word *ררר* which also signifieth to *reproach*. Furthermore (that I may adde this also) that it was usuall not only with *Esay*, but also with the Jews of the later age, by the * name of *blasphemy*, to understand the worship of idols, may be gathered even out of the Chalde Paraphrast where *Psal. 69. 10.* for those words, *the reproach of them that reproached thee hath fallen upon mee*, the Chalde hath *The rebukes of the wicked who rebuke thee, while they make their idols partakers of thy glory, have fallen upon me.*

* Nomenclatur.

It remaineth concerning the word *ררר* which is the other of the two to which in the severie *βλασφημία* answereth. In *Forster* it is to *vexe with contumelies, reproaches, cursing words*. *Jerome* in the *Psalms* according to the Hebrew truth, as often as it faileth out (and it happeneth five times) alwayes translateth it to *blaspheme*, with others it is to *contemne*, or *contemptuously to provoke*; so that the most true signification may seeme to be, with *reproaches and contumelies to provoke to wrath*. By this word, I say, as well as by the former that idolatry is signified, may appear out of *Deut. 31. 20.* *When they shall have eaten, saith he, and filled themselves, they will turne unto other Gods and serve them* *וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ* * and will reproach me. So indeed is the vulgar in this place, in the sense of blaspheming, though not in the word. For what other thing is it, to *despise* from God, then to *blaspheme* him? But otherwhere he expresseth the word also, as *Ierm. 23. 15. 17.* from the Prophets of *Jerusalem* is pollution gone forth upon all the land. *They say בְּכַזְזֵי* unto them that *blaspheme me* (now the speech is of idolaters) *the Lord hath said, ye shall have peace and every one that walketh in the crookednesse of his own heart.*

* Desrabent- que mihi.

To these if you please, may be added for illustration sake, that the prophanations of *Antiochus* wherewith he polluted the Temple of God and his holy things, are called *βλασφημία*, blasphemies, *1 Mac. 2. 6.* and *2 Mac. 8. 4.* And that *Kimchi* interpreteth that of *Gen. 4. 26.* *Then the name of the Lord was prophaned by calling upon it in an acception not much different: thus, Then men went astray after idols and the invocation upon the name of the Lord was polluted and prophaned.* But how rightly I enquire not; yet so he hath turned it and tooke it.

Hereupon with the Schoole Doctors there are three kinds of

blasphemy: one when that is attributed to God which agreeth not unto him: Another, when that is taken from God which is due to him: A third, when that is attributed to the creature which is appropriated to God, as in idolatry. For even as an adulterous wife reproacheth her husband, so the Church prostituting her self to idols, reproacheth God: since idolatry is spirituall adultery.

And he opened his mouth in blasphemy against God, so blaspheme his name and his tabernacle and them that dwell in heaven.

Verf. 6.

What heretofore he had spoken generally concerning blasphemy, here he specially prosecuteth, and distinguisheth a three-fold idolatry of the *Beast*. For first he blasphemeth the name of God; to wit, in the worshipping of images, ascribing the incommunicable name of God unto stocks and stones. *Wisd. 14. 21.* or the name of God, that is, his person, (give me leave so to speake) which then cometh to passe, when any thing besides God himselfe is worshipped with divine honour. Secondly, his tabernacle, that is, the humane nature of Christ, wherein the Deitie dwelleth * personally. *ὁ γὰρ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν*, and the word * *ἐσκήνωσεν* was made flesh, and dwelt among us, *Ioh. 1. 14.* and *Ioh. 2. 19.* *Destroy this temple and in three dayes I will raise it up. But he spake, of the temple of his body.* And is not that also the purpose (a much more perfect tabernacle then that which was made with hands) *Hebr. 9. 11.* This tabernacle I say the *Beast* blasphemeth, while he beleeveth the body of Christ is daily made of bread by the transubstantiating Priest, and therefore adoreth the Bread instead of Christ the tabernacle of God; yea he taketh it for a sacrifice propitiatory for the living and the dead, as it were crucifying Christ afresh. Also he blasphemeth the heavenly inhabitants, that is, the Angels and Saints of heaven, while he calleth the Devils and Idols which hee worshippeth by their names, what a reproach is this against the blessed spirits? yea, and a contumely also against Christ their Lord? in derogation of whose prerogative and glory, they are set up, even against their wilas mediators and intercessours with God, patrones and protectors of mortall men after the custome of the heathen. See those things which we have written out of the divinitie of the Gentiles concerning Devils and their offices at the end of the fixt trumpet. And the *Beast* not content with this alone, moreover disgraceth the blessed spirits with contumelious and wicked fa-

Chap. 13. bles and miracles; that thou mayest doubt whether he sin more by the worship which he would seeme to give unto them, or by contumelious fables.

Hitherto concerning the blasphemy; it followeth concerning the other part of the *Beasts* impietie, whereby he sheweth himself the Deputie of the red Dragon by persecuting the Saints.

Verf. 7. For moreover, it was given to him, saith he, to make warre with the Saints and to overcome them.

Dan. 7. 21. In Daniel thus: made warre with the Saints and prevailed against them. But with what Saints? to wit, with the seed which happened to the Woman in the wilderness. Now although the whole raigne of the *Beast* be a certaine warre against the Saints, (according to that which was said in the beginning, and the *Dragon* being wroth went, under the maske of this *Beast*, to make warre with the remnant of the seed of the woman which kept the commandments of God and have the testimony of Iesus) notwithstanding another manner of warre is here meant, as appeareth, Verf. 10. where concerning the like recompence * at length to be rendered to the *Beast*, it is said, *He that leadeth into captivity, &c. He that killeth with the sword, must be killed with the sword.* It is a warre therefore that is waged with slaughter and blood. Adde hereunto that we yet handle the description not of the *Ecclesiastical Beast* but the *secular*, with which a warre of another kinde will scarcely agree properly.

* 1. The 1200 yeere. But this warre the *Beast* did not wage presently at his beginning, but after he had come to his perfection; * in the twelfth age from the birth of Christ. His first expedition fell heave upon the *Albigenses* and *Waldenses* and by what other name soever the true worshippers of Christ were then called: of whom there was such a slaughter, that through France alone, if *P. Perionius* in his History of that Warre make a right account, there were slaine at the hand of ten hundred thousand men. For this crueltie extended not onely to burning men alive, losse of their goods, banishments, and other punishments of that kinde; but, that nothing might be wanting in so cruell a persecution to the true name of a warre, whole armies were mustered against them, and with those expeditions bearing the Crosse, first appointed against the Saracens, now turned against Christians of the uncorrupted and pure Religion, who refused to worship the *Beast*, they raged with incredible

Chap. 13. ble furie and crueltie about seventy yeers. Histories of this slaughter are ordinarie, to which I referre the Reader. Notwithstanding I am disposed to recite the words of *Thuanus* an excellent Historian but of the other side; *Against the Waldenses*, (saith he, in the Preface of the History of his time) When as exquisite punishments did little prevaile, and the evill was exasperated by the remedie which was unseasonably applyed, and the number of them daily increased, whole armies at length were mustered; neither was the Warre fought against them of lesse weight, then that which ours before waged against the Saracens; of which this was the issue, that they were rather beaten, put to flight, every where spoiled of their goods and dignities, and scattered here and there, then being convicted of error, brought to repentance. Therefore they who had defended themselves with armes in the beginning, afterwards being conquered by armes, fled for refuge into our countrey of Province, and the Alpes bordering upon France, and found in those places refuge for their ~~life~~ and doctrine: A part departed into Calabria, and there continued long, even till the Popedom of Pius 4. A part passed over into Germany and settled their dwelling among the Bohemians, in Polonia and Livonia: others turning Westward found refuge in Britaine.

But truly in this warre, this also happeneth worthy of memorie, that the *Albigenses* themselves being conquered upon a time at *Morellum* with a great overthrow by *Symon Monfort*, Captaine of the fouldiers * of the Crosse, seemed to have made * *Grave signification* use of this Prophetic concerning the *Beast* his overcoming of *naturum* the Saints for an Argument of comfort and constancie. For when the Bishop of *Tolose* hindering the slaughter, admonished those Out of the *Epistles* of the which happily yet remaining abode in their Tents, by sending a *Prelates* of religious man unto them, that being convinced by so great a France who scourge of God being angry & as it were giving sentence against them, now at length leaving their madnesse they would be converted to the faith which they call Catholique: they retorting *of the* the sentence, that they were the vanquished people of Christ, as if the latter end were with this shield they frustrated the Bishops purpose, and of the continuation of the holy Warre. all of them to the last man valiantly died, being slaine by the hand of the fouldiers returning back upon them.

After this warre upon the *Waldenses* and *Albigenses*, cruelly did the *Beast* rage divers waies, as well against other remnants

Chap. 13. of them and in other places, as also against others their companions of the same pure Religion in what place soever: till at length nevertheless after the yeere 1500. whole Kingdomes, Principalities, Common-wealths, the Churches being reformed, fell away from the dominion of the *Beast* to the partie of the *Saints*. Against whom afterward warre is waged, and continueth at this day, neither shall it be ended, untill the ruine of the *Beast*.

Now if any doe diligently consider the whole *series* of this slaughter comprehended in some few more then foure hundred and fiftie yeeres, and cast the account of the number slaine: either I am deceived or he will see and wonder that persecution of the *Beast* not onely to have equalled, but also exceeded those tenne heathen Persecutions when as yet the Dragon in his owne name bare sway. We heretofore shewed the number of the *Albigenses* and *Waldenses* that were slaine estimated to tenne hundred thousand men. From thence to the reformation of the Church, no man hath set downe the account of them that have bene cut off partly by fire, partly by sword, partly by other torments. When as notwithstanding it is knowne to be no small number. From the beginning of the *Jesuites* to the yeere 1580. that is, in little more the thirty yeeres, *Baldwinus de Antichristo* noteth almost nine hundred thousand Orthodoxe Christians to have bene put to death, and that alone by the hand of the Executioner, the Duke d'Alva that cruell Champion of the See of Rome * gloried that he had bene the authour of the slaughter of 36000. soules in *Belgium* onely within a few yeeres. ^b *Vergerius* witnesseth who best knew it, that the Inquisition, as they call it of hereticall pravitie, in scarce thirty yeers space consumed one hundred and fiftie thousand Christians by sundry manners of torments. * *Sanders* confesseth that many *Lollards* and Sacramentaries throughout all *Europe* were burned; who notwithstanding, saith he, were not put to death by the Pope and Bishops, but by Civill Magistrats; even so, as it was prophesied it was to come to passe. For of the *Secular Beast* it is said, that he should make warre with the *Saints*, and overcome them: and Chap. 17. vers. 14. *Of the tenne Kings* that they shall make warre with the *Lambe*, and with his elect and faithfull; but of the *Ecclesiasticall Beast*, not that he himselfe shall kill with the Sword but *cause that whosoever will*.

* *Fra. Jun. & Tilenus ad Bellar. lib. 3. de Pont. Rom. cap. 7. b* *Donnam de Antich. pag. 450. * De visibili Monarch. lib. 8. de in.*

34.

Verf. 15.

not

not worship the Image of the *Beast*, be slaine with the Sword by the Chap. 13. same Image of the *Beast*, as a little after we shall see. It followeth.

And power was given him over all kindreds, and tongues, and nations.

But what is this power? Is it of subduing the *Saints*? as if it should extend it selfe so farre as the *Romane* Dominion reacheth. For happily the speech is not of the largenesse of Dominion but of Persecution. But if any would rather take it otherwise, the sense will be, that the authoritie of the *Beast* shall be so great, that no kindred, Tongue or Nation can resist his impietie. Now here he meaneth not every severall man (since there are many found in every age who kept their covenant with the *Lambe*) but entire kindreds, tongues, and nations, that is, Common-wealths; of which, it is most true, that there was none found whom the *Beast* had not holden in obedience to his impietie for many ages: so that those Christians truly so called, which dwelt disperfed here and there throughout the Provinces of the *Beast*, alone for that time made the undefiled Virgine Church; as who had (it is a griefe to thinke of it) no Citie, Common-wealth, much lesse any Principalitie, or Kingdome of their profession. But here it is to be remembered that the forme of the *Beast* is that impietie which succeeded the *Dragon* by communion whereof thole many Kingdomes (as we have said) of the *Romane* Empire become one *Beast*. They therefore that took this upon them, are said to yeeld to the authority of the *Beast*. Which all kindreds, tongues, and nations did.

And all that dwell upon the earth shall worship him, whose names are not written in the Booke of life of the *Lambe* slaine from the foundation of the world.

Verf. 8.

If any man have an eare, let him heare.

Verf. 9.

Now least any one being bewitched by so universall and Catholique consent to the lawes of the *Beast*, should presume it to be piously and well done, and that he may follow the example of so many kindreds, nations, and people, without danger; or else being discouraged and weakned with the grievousnesse of the persecution, breake his covenant made with the *Lambe*, and yeeld to worship the *Beast*: the holy Ghost denounceth in what state and account they are with God, who shall yeeld obedience

te.

Chap. 13. to this monster of impiety, by a very fearefull Elogie: to wit, that they are not registred in the Catalogue of that *Lambe* slaine, but being deprived of the Kingdome of God, shall perish eternally.

Verf. 9. To this dreadfull Admonition is joyned an Apostrophe to move attention: *If any man, saith he, have an eare, let him hear: as if he should say, O ye godly Christians, listen attentively, & deeply ponder what was even now uttered of the so unhappy condition of the followers of the Beast; neither is it a matter of light moment, but even such as whereon the maine point of your salvation dependeth. For so ought the words to be referred to the former, and not to the words following; in like manner as it is evident the same are referred in the Epistles to the Churches twise or thrice. See Chap. 2. 29. Chap. 3. vers. 5. 13. 22.*

Verf. 10. *He that leadeth into captivity, shall goe into captivity: he that killeth with the sword, must be killed with the sword.*

A consolatorie *Epiphonema* of the godly against whom, refusing to obey him, the *Beast* should cruelly rage with warre, imprisonment, and most cruell punishments: to wit, that it shall come to passe hereafter that God, their just avenger, shall exact punishment of so many slaughters, and so great cruelties, and render the like to the outrageous Monster.

Verf. 10. *And here is, saith he, the patience and the faith of the Saints.*

That is, the Saints being confident of the equitie of the supreme Divine power & of his Iustice in disposing humane affairs, shall be little troubled or dejected in their mindes at those things which they should suffer; but courageously resisting the *Beast*, constantly and patiently expect revenge certainly and abundantly to come from God.

So hitherto we have handled the *Secular Beast*; now the Apostle proceedeth to the description of the other *Beast* scene by him, to wit, the *Ecclesiasticall Beast*, or rather *Pseudopropheticall* which exerciseth the government of the former *Beast* and his blasphemies.

Concerning the other two horned Beast or the false Prophet.

Verf. 11. &c. The two horned Beast or false Prophet is the Bishop of Rome with his Clergie; having hornes indeed like a *Lambe*, of whose authority

authoritie of binding and loosing he braggeth that he hath a deputation, but speaking Idolatry and slaughtering of the Saints as the *Dragon*. For this *Beast* was the author and founder of that *senne horned Beast*, successeur to the *Dragon* for tyranny and blasphemies under the maske of Christian profession, whose authoritie likewise as he exerciseth, in the function of a high Priest; so also the Pope himself taketh upon him to be head and Monarch of the same, no lesse then of his Clergie (with whom severally he maketh up the *Pseudopropheticall Beast*) making that seventh and last head of the *Romane Common-wealth*, in the Citie standing upon seven hills: who doubtlesse by signes and miracles, which to doe or to feigne was given to him with his Clergie; especially by the thunderbolt of Excommunication as of Divine revenge he brought by little and little to that passe, that the Kings lately risen up out of the dissipated Empire of the *Cæsars* in the *Romane Common-wealth*; with one consent subjecting their necks to him and to *Rome* now otherwise without Empire, they put on the *Image* of the old and now demolished heathen Empire. Which so happily prospered with him, that the *Romane Beast* the *Cæsarean* head being wounded, not onely revived plainly in that *Image*, but even the *Image* it selfe at the pleasure of the false Prophet punished with the *Secular* Sword, even as the false Prophet with the Spirituall, any whosoever should be disobedient.

Verf. 11. *And I saw, saith he, another Beast coming up out of the earth and he had two hornes like a Lambe, but he spake as a Dragon.*

He saw another, to wit, the *Pseudopropheticall* or *Pseudo-Ecclesiasticall Beast*, which, as we said, the Pope of Rome with his Clergie make up. For the Pope by himselfe and alone, though he may be termed a false Prophet, yet he maketh not up the *Beast*, except his Clergie be joyned with him: since the *Beast* doth signifie a company of men composed of a certaine order of members like as a *Beast* hath; not one man alone. But he seeth him coming up out of the earth: that is not as that former, out of the Sea or dominions of the world, that is to say issuing from a more noble pedigree; but sprung from the lowest condition: or rather begotten, not by the assembly of armies or people contending by warre, as that *Secular Beast*; but springing up secretly and without noyse, like hearbes and plants growing out of the earth. For

Chap. 13. the Sea, as it may signifie a company of people in one Dominion; so in warre, an Army. And he had two hornes like a Lamb: that is, that two-fold power of binding and loosing committed to Peter and the rest of the Apostles by Christ, and in that point indeed like the Lamb, in as much as he said, *As my Father hath sent me, so send I you.* Surely this authoritie the Beast pretendeth, and in that he carrieth himselfe as Christs Vicar: but he speaketh as the Dragon, intruth the red Dragon whom Adichast a little before had cast downe and deprived of the Romane Empire: whiles that, as he, he patronizeth the worship of false Gods and Idols by his authoritie and Decrees, and in like manner causeth the true and pure worshippers of that *slaine Lamb* to be rooted out by persecutions and slaughters.

Vers. 12.

For he exerciseth all the power of the former Beast before him. That fiduciary power of the Dragon, committed upon trust to the former Beast, and consisting in Idoll worship, the two horned Beast exerciseth, as High Priest, who is to have the chiefe oversight in the execution of religious acts. In the presence of the Beast, is the same as with him or in his behalfe; as if he should say, *this two horned Beast*, is Chaplaine to the *sen horned Beast*; so that it ought not to be wondered at if he spoake like the Dragon. For so the Hebrew יָשָׁב to which ἐνώμην answereth, sometimes is equivalent to the *missive case* of the person to whom something is acquired, or for whose sake it is done; as for that which is said, 1 Sam. 2. 18. Samuel was *κλῆρον ἐνώμην τῷ Κυρίῳ* ministering before the Lord, it is Chap. 3. 1. κλῆρον τῷ Κυρίῳ ministering to the Lord. And particularly doth the Pope of Rome the head of the Beast exercise the supreme regiment of that Beast also.

Moreover he causeth, that the earth and they that dwell therein doe worship the first Beast, whose deadly wound was healed.

That is, whatsoever at all that first Beast be, whatsoever obedience is given to his impietie, he acknowledgeth this High Priest the author thereof: as by whose meanes it is brought to passe, that the earth and the inhabitants thereof worshipped that first Beast, who being healed of the mortall wound rose out of the Sea. By what way and by what means and crafty fetches he compassed it, that he declareth particularly * in that which followeth.

* τοῦτο ἐποίησεν.

Vers. 13.

For, saith he, he doth great wonders, so that he maketh fire come downe from heaven unto the earth in the sight of men.

And

And deceiveth them that dwell on the earth, by reason of those miracles which he had power to doe in the sight of the Beast, Vers. 14. saying to them that dwell on the earth, that they should make an Image of the Beast which had the wound by a sword, and he lived.

For he doth καὶ ἐποίησεν for the Hebrew *vau* and thence καὶ in the Scripture is a conjunction not onely Copulative, but also disjunctive, rational, causall, ordinative, explanative, as the reason of the sense requireth; which once to have shewed let it suffice. Now to the matter. The Pseudopropheticall or Pontificall Beast, was the authour unto the nations of establishing that tenne horned Beast whereby the power of the Dragon revived. For by wonders and miracles he perswaded them, to consent with him in framing the Image of the Beast slaine in the sixth head. Which at length being formed according to his pleasure, that wound received in the state of the Dragon, seemed to be cured, and the Dragon-worshipping Beast to be renewed, by the bringing in of new Idolatrie and tyranny like the former. For the Romane Beast of the last head, is the Image of the Beast slaine in the sixth head. He said, saith he, to them that dwell on the earth, that they should make an Image of the Beast which had the wound by a sword: that is, his Image in such condition as it was, when he received the wound. καὶ ἔζηε and he lived, that is, and so at length the Beast revived or was renewed. For these words doe not belong to the description of the Beast whose Image was to be expressed, as it were the words of the false Prophet speaking; but of the Angel reporting or bringing in the event of that counsell: to wit, so that slaine Beast revived. And it is as if he had more at large said after this manner. Ἀκούοντες τοὺς λαλοῦντας ἐν τῇ γῇ, ὡς ὅτι ἐκείνους τὸ ὄφιν ὃ εἶχε ὀφθαλμοὺς καὶ ὡς ὅτι ἐκείνους τὸ ὄφιν, saying, to them that dwell on the earth, that they should make an Image of the Beast which was wounded with the sword; (and they did so) and he revived. As 2 King. 20. 7. Esay said, Take a lump of dry figges; and they took it and laid it on the boyle, וַיִּקְחוּ וַיִּשְׁמוּ וַיִּשְׁרָפוּ and he recovered, that is to say, Ezechias or the boyle.

Doubtlesse this is that which was said in the description of that Secular Beast, that the Dragon gave him his power and great authoritie, and thereupon his mortall wound recovered; that is, the Dragon imprinted the forme of his worship and authoritie

I i 2

upon

Chap. 13. upon a Beast of another religion, whiles he placed his Angels or
 * *Demons*, not indeed as in time past, by those titles by which they professed themselves enemies of our Lord Christ, but under colour of Christian Religion, to be worshipped by the names of Saints and good Angels; yea and (O blaspheemie!) of Christ himselfe. For he who worshippeth Idols, by what name soever he calleth them, worshippeth Devils.

Yea and that nothing might be wanting to the full Image of the *slaine Beast*, that is, of the *Dragon*; the Pope himselfe also caused himselfe to be honoured with divine honours and authority peculiar to God, as certaine Emperours *Worshippers* of the *Dragon* had done: so that he as God sitteth in the Temple of God shewing himselfe that he is God, as Paul saith. Which although John or the Angel revealing the history of the Beast unto him, doth not here specially touch, yet under the generall name of an *Image*, he would have it comprehended a part of that similitude wherein the *slaine Beast* is resembled.

And hitherto of the framing of the image; now of the wonders used for perswasion thereof. He doth, saith he, great wonders so that he even maketh fire come down from heaven on the earth. I should here not unwillingly fall into the opinion of *Graerus*, if it could be warranted by the writings of the *Hebrews*; that this bringing fire from Heaven should be spoken by a proverbiall hyperbole, * for amplification of that which went before, as if it had been said, He doth great wonders, yea even such and so great, that they may seeme not farre different from the miracles of *Eliab* himselfe, by which he did vindicate the true worship of God. For the *Iewes* commonly, saith *Graerus*, doe attribute so much to that miracle of *Eliab*, that they use it proverbially for all wonderfull workes wherein the glory of God is more conspicuous.

But if any man be not pleased herewith, let him follow the Complutense reading witnessed also by many other coppies (τοιῦτο μέγα καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβῇ) he doth great Wonders, and causeth that fire commeth down out of heaven upon the earth. and so, as if the summe of those things which are more largely set forth afterward were propounded in these words; let him interpret it of a double kinde of means, which the *false Prophet* should use, to induce the inhabitants of the Christian world, to frame anew the Image of the Beast *slaine* in his sixt head; that is to

say,

say, by provision of miracles, and excommunication. By the one Chap. 13. of which he might draw the nations unto error, by the other he might breake the contumacy and pride of the stubborn. For both these, and to what end they tend, are handled in order in the words following. Concerning the wonders, in these words: And Verſ. 14. he deceiveth them that dwell on the earth by the wonders which he had power to doe, saying to them that dwell on the earth, that they should make the Image of the Beast which was wounded with the sword; and the words that follow to the 16. verſ. But concerning Verſ. 16. ing excommunication in these: He causeth all to receive a marke in their right hand, or in their foreheads, and that no man might buy Verſ. 17. or sell, save he that had the marke, or the name of the Beast, or the number of his name. A Synecdochicall speech, whereby the censure of the Ecclesiasticall *Anathema* is meant, by the forbidding of commerce with others. And that truly is not unaptly resembled to fire from heaven, or lightening. For what is it I pray you, in the name of God to deliver any one over to that eternall fire, other then to call for fire from heaven? especially since that punishment of the wicked proceeding from God, is againe and againe in this booke set forth by the lake of fire and brimstone, or *Asphaltites* where Sodom and Gomorrah were burned with fire rained down from heaven. Yea the Apostle *Peter* teacheth, 2 *Pet.* 2. 6. that God hath ordained that burning; ὁ θεὸς ὁρίσας πολλοὺς ἀσεβῶν, that is by * defect of the former substantivum usual in the He- * *Ellipsis*. brew ὁ θεὸς ὁρίσας πολλοὺς ἀσεβῶν, an example of their punishment that after should live ungodly: And *Iude* delivering the meaning of *Peter* here more plainly πυρὶς ἀειῶντος δίκην ὄντος, that is, to beare the likenesse or type of eternall fire, or to resemble the pain of eternall fire. For that the words of *Iude* are so to be interpreted, or in a like sense the comparing of the words of both the Apostles together, and the nature of the thing it self, will persuade the considerate Reader.

Vpon which occasion give me leave to adde this also; because it was wonderfull memorable, and a sorrowfull omen of the *Iewes* now rejected of God, which *Iosephus* reporteth befell them in *De bello Iud.* the very beginning of that fatall warre, the overthrow being received at the passage of Jordan from the cuntry of *Iericho*: to according to wit, when some were by the enemy throwne into the river; or the distinct others not being able to withstand their force leapt into it of their own *Ruffia*.

Ii. 3.

own

Chap. 13. the *Image of the Beast* incredibly in danger of ruine: and when he could doe no good by letters and threatnings, he betaketh himself to his thundering craft. He striketh *Leo* of *Isaura* the ring-leader of Image-oppugners with *Anathema*, he absolveth his subjects in Italy from the Oath of Allegiance, and as much as lay in him, he bereaved him of his Exarchatship of *Ravenna*, and the rest of his Dominion in that place. By w^{ch} act, as he gave courage to the Idolatrous faction in the East, so he seasonably skared the Kings of the West, that they should not undertake the like. With the same lightening he ordained that the Albigenes, their defenders and receivers should be blasted, and surely the Synod of *Lateran* of 280 Bishops under *Alexander* the third did blast them. The same lightening also doth the great Councell of *Lateran* under *Innocent* decree to be called down from heaven upon the Lords temporall, who being required and admonished by the Church neglected to free their lands of them: to wit, that they should be excommunicate by the Metropolitans and other comp^{ro}vinciall Bishops: and if they refused to give satisfaction, their vassals should be absolved from their fealties by the Pope, and their lands should be exposed to be taken by Catholiques.

Verf. 15.

And he had power to give life unto the *Image of the Beast*, that the *Image of the Beast* should both speake, and cause, that as many as would not worship the *Image of the Beast*, should be killed.

Except the *Image* had been endued with a vitall facultie, the flaine Beast had not revived by the making of him. Neither indeed was the Beast worshipping the Dragon, which it ought to represent, an idle Beast; but such as was wont stoutly to bestirre himself, and violently to flie upon his adversaries. Therefore such it behooved that *Image* to be, in which he should revive again. Wherefore it is said the false Prophet had power not onely to allure the Christian people to make his *Image* in the Beast of the last course: but also to beflow life upon him, whereby he might both by Edicts command in an equall manner those things which should be needfull to defend his dignitie, and punish the disobedient and such as refuse to be subject to his religious Constitutions with the Sword or Secular death. And surely all that power which the *Image*, or Secular Idolatrous Beast hath, of raging against the Saints, he exerciseth but as delivered him by the *Pseudopropheticall Beast*.

Beast. For so the matter is handled, that those whom the *Pseudo- prophetical Beast* shall condemne of heresie (as they call it) or of wronging the *Image*, he giveth power to the *Secular Beast* to kill them. That is to say, he hath no such power of himself, but depending upon the Ecclesiasticall judgement. And this is that which they call *Delivery over to the Secular power* in the books of Martyrs so often mentioned. Doubtlesse the *Pseudopropheticall Beast*, as indeed he would seeme, doth not himself put any to death, but yet those who are condemned by his sentence, he delivereth over to the *Secular power* as it were to the executioner to be put to death.

And he causeth both small and great, rich and poore, free and bond (that is of whatsoever degree, state or condition) to receive a marke in their right hand, or in their foreheads.

And that no man might buy or sell, save he that had the marke or the name of the Beast, or the number of his name.

What the forbidding of buying and selling meaneth (that I may begin with the * last first) I have already shewed; to wit, to be branded with the Popes excommunication, into the which who so they be that do fall, are restrained from company and commerce with other citizens. So that Canon of the Councell of *Lateran* Tom. 4. Conset forth under *Alexander*, which was mentioned a little before, cil. dir. Rom. against the Waldentes and Albigenes, plainly forbiddeth under pag. 37. *Anathema*, That no man presume to keepe or maintaine them in his house or land, or truffle with them. And the Synod of * *Tours* in France under the same Pope with the like threatening forbiddeth, where the followers of that heresie (as they call it) shall be known to be, that no man presume to give them harbour in their land or afford them protection; and that no communion be had with them in selling and buying. And what? doth not the false Prophet here also speake like the Dragon? For the Dragon *Dioclesian* set forth the like Edict, That no man should sell or secretly give any thing to the Christians except first they should burne incense to the Gods of whom *Beda* thus singeth in the Hymne of *Julian* the Martyr.

Non illis emendi quidquam,
aut vendendi copia:
Nec ipsam haurire aquam
dabatur licentia,
K k

Ant.

Chap. 13.

*Antequam chrificarent
Detestandi idolis.*

They had not leave to buy or sell,
Or use commerce where they dwelt:
Or drinke cold water out of well,
Such affliction they felt:
Before the Idols detestable,
Their incense offering smelt.

Perhaps therefore the holy Ghost used this Synecdochicall speech, to intimate, that although that Papall *Anathema*; vaunteth it self of a separation from the internall and invisable communion with Christ, yet in truth it hath no further force then to exclude from the externall and visible commerce with other Citizens.

Verf. 16.

Now that which is said of the *Marke*; *the marke of the Beast*, is properly of his *Name*; and therefore it is said, *the Marke or Name of the Beast*, and in the Chapter following, *the Marke of his Name*. For he alludeth to the old custome, by which servants were wont to be marked with the names of their Masters, soldiers with the names of their Commanders, the first especially in their forehead, the other in their hands. And therefore by like reason the followers of the *Lambe* also in the Chapter following, that they may be contrary to the followers of the *Beast*, are written in their forehead with the names of the *Lambe* and his *Father*; with the same meaning of the type in both, to shew who is his Lord, and for whom each company fighteth: those professing themselves servants of the *Beast*, and his *Image*, these of *Christ* and his *Father*.

* *Artisorigi.*
Cap. 14.1.

As touching the *Number*, it is rather to be judged an Appendix of the *Name* or *Marke* of the *Beast*, then the marke it self; and in very deed, it is the number, not so much of the name of the *Beast* as of the *Beast* himself; as also by and by it is called. Now it is therefore onely called the *Number of the Name*, because it is contained in letters of the *name of the Beast* brought into number, God so disposing it. Neither yet doth it follow, that because the *Number* doth so neerely agree with the *Name*, therefore the *number of the Beast* is to be confounded with the *Name*: for the reason of the opposition requireth, that, even as in the company

of

of the *Lambe* the marke of the *Name*, is distinguished from the number of the company, even so also it be done in the company of the *Beast*. Adde that the *Marke of the Name* and the *Number* are altogether of a different signification, I say, if we direct the interpretation according to the Analogie of other places. For the one, that is, *the marke of the Name*, doth shew to which Lord they have addicted themselves who beare it. The other, that is, *the Number* sheweth from what stock and from whence they derive their pedigree, who are marked therewith. As the number of *twelve*, and the number made out of the multiplication of *twelve virgins*, as in the structure and dimensions of *new Jerusalem*, is a symbole of the Apostolicall lineage and off-spring.

But that we may stay no longer upon these generall things: let us see at length what may be that *Name* of the *Beast*, wherein also his *Number* noted by the holy Ghost is contained. It is indeed that which even then when the Revelation was newly written some supposed, that ΛΑΤΕΙΝΟΣ in so many mens mouths. For by this name, after the division of the Empire and the ten Kings risen in the Provinces thereof, and not before, the Romane false Prophet with the rest of the inhabitants of the West for distinction sake was called; and that even of those, to whom the Revelation was written, the seven Churches of Asia. For the Greeks & the other Eastern people, with whom the name abode in that division of the Empire, would have themselves onely called *Romans*; they termed us with our Pope, and under him the Bishops, Kings, and Rulers, *Latines*, by a certaine fatall instinct. And this very name the letters thereof being subducted after the manner of the Greeks and Hebrews, maketh up the number noted by the holy Ghost, but a mysticall number; wherein is shewed of what progenie the *Beast* is, and how fallly he braggeth himself to be a successour of the company of the Apostles, when as in truth he is of the Dragon.

For the number of the *Name* of the *Beast* is 666. which if thou strive to derive out of the number of twelve, the symbole of the Apostolicall lineage, thou shalt bestow thy labour in vaine: for from thence howsoever thou shalt multiply it, thou shalt never bring it to 666: but surely from the number of *Six*, which is the number of that red Dragon, to wit, of the *Beast* of the first head, very easily; for the whole summe how greatsoever it be, is com-

K k 2

part

Verf. 18.

part out of the numbers of sixe, by *unites, tennes, and hundreds*: as if the whole seed of that *Dragon* had diffused it self through the body of this last *Beast* and all his members.

Here is wisdom, saith the Spirit, let him that hath understanding count the number of the Beast, for it is the number of a man: and his number is 666.

Which surely that it ought to be accounted after the same manner as I have said, I seeme to gather out of the Analogie of the company of *virgins* whose number 144 contrary to the *Beast*, is altogether Apostolicall, begotten of twelve multiplied by it self. For the reason of contraries is contrary. And there indeed both, as well the *Name written*, as the *Number* of the company written upon, the holy Ghost hath expressed; but here he hath left the *Name* to be conjectured out of the *Number*.

That therefore I may comprehend the matter in few words, *to receive the Marke of the Name of the Beast*; is to subject himself to his authoritie, and to acknowledge him to be his Lord; but to receive the *Number*, is to imbrace his impietie, derived unto him from the *Dragon*, to wit, the Idolatry of the Latines. Whence that happily will not be unworthy consideration: although no man can receive the marke of the *Name of the Beast*, or be subject to his authoritie, but together also he must receive his *Number*, that is, he must needs be partaker of his impietie: yet it may be, that one may admit the *Number* or impietie of the *Beast*, but yet refuse the *Marke* or *Name*. That which now long since is true of the Greeks, who howsoever they imbrace the same forme of impietie, derived from the *Dragon*, or Idolatry of the Latines, and the same established at the first in that second Nicene Councell by the authoritie of the *Latine Pope* who earnestly laboured even there also to set up the *Image of the slain Dragon*: yet notwithstanding to be subject to the *Latine Pope*, or to beare his *Name* as in times past (before they departed asunder a Schisme being made) they have refused now for about 700 years.

Concerning the company of 144000 sealed virgins of the Lambe.

At the 14. Chapter.

THE Company of *virgins*, the followers of the *Lambe standing on mount Sion*, and the same select company out of the Gentiles

Gentiles put in the place of Israel, of which mention is made at Chap. 14. the beginning of the seventh *Seale* (for it is described as there we observed in a double vision, for to joyne the prophesie of the *Seales* with the prophesie of the *Little booke*) doth signifie the Church which in the midst of the Papacy continued faithfull to the *Lambe*, and a *Virgin* under *Babylon*: the native and not degenerate progenie of the twelve Apostles Apostolically multiplied; and which likewise alone was taught after the example of the heavenly *Quire* purely and rightly to honour the *Lambe* and his *Father* with the Evangelicall song. Which none of the followers of the *Beast*, as ill hap was theirs, could learne. Also a people not addicted as the followers of the *Beast* to any one *Sea*, but accompanying the *Lambe* whither soever he was to go. And to conclude, often and sharply admonishing the worshippers of the *Beast* concerning the Evangelicall worship prescribed, and Gods severitie manifested against Idolaters; and warning all at length to withdraw themselves with speed from commerce therewith, except they will perish eternally. This is the summe of the vision. Now let us open the text according to the rule thereof.

And I looked, and loe a Lambe stood on mount Sion, and with him an hundred forty and foure thousand. Verf. 1.

By the number an hundred forty and foure thousand, or twelve times twelve thousand it appeareth, that the same company is here described which was sealed at the beginning of the seventh *Cap. 7. v. 4.* *seale*; to wit, that legitimate not degenerate off-spring of the Apostles, bearing this number of twelve as the Ensigne of their pedigree. Let the Reader remember what we have there noted.

Mount Sion also was the throne of the Kingdome of *David* and the same is called the Citie of *David* because having taken it from the *Jehusites*, he had built it without with new wals, within with a royall tower, streets, and courts. Therefore here parabolically used, it will signifie that part of the earth which Christ, having vanquished the *Dragon*, had made the habitation of his Church, that is, the Christian world. In this world the *Virgine* Church hath her mansion, and even there she keepeth her faith and undefiled chastitie with the *Lambe*, when the *Beast* seemed to have polluted and trodden all under foot with adulteries and

Chap. 14. slaughters, and to have left nothing sound and untainted.

Having the name of the Lambe, and the name of his Father written in their foreheads.

These words, *the name of the Lambe*, are ill left out in some copies, which the Vulgar, *Primasius*, *Andreas*, *Aretas*, the Complutense Edition, and the Syriacke interpreter doe acknowledge; so that it is the true reading, is not to be doubted: but that the matter it selfe doth require that it be so read, will evidently appeare in the course of the interpretation. For the allusion is (as we have noted in the history of the Beast) to the ancient custome, whereby as well servants as souldiers were known in times past by their Masters and Generals name or brand marked upon them; and the servants indeed on their foreheads especially: (as witnesseth *Rodiginus*, lib. 5. 33.) but souldiers in their hands, *Vegetius* lib. 2. 5. Souldiers marked with enduring brands, and inserted into the muster rolles are wont to sweare. *Atius* also, lib. 8. 12. They call them brands which are marked upon the face or other part of the body, such as are in the hands of souldiers. But of the marking of souldiers *Lipsius* instructeth us more fully, lib. 1. de milit: Rom Dialog. 9. (The Romans) did stampe their young souldiers when they were first entered under their Generals and did marke them in the skinn: these were true brands and imprinted in the hands of the souldiers, they were marked with the name of the

* Principibus.

* Imperatoris.

* Emperour.

Emperour. Hence *Austin* calleth it the Kings marke, and *Chrysostome*, *oppaydo*. This is derived either from this that in times past the name of the * Emperour was wont to be written upon the shields, speares and Standard; and by that example in the skinn; or from consecrations: for those whom they consecrated or entered to God they burned them with marke. To returne to the purpose therefore: they beare the name of the Lambe and his Father in their foreheads, which beake not their faith whereby they have bound themselves in Baptisme to the Lambe as their Generall and Lord, and to his Father, and doe not backslide to the worship and pompes of Satan and his Angels, which once they renounced. For so anciently (that I may in this place bring in that for a further light to the things to be spoken of) the short forme of renunciation in Baptisme was conceived in most Churches, * *Ἀποδοῦμαι τοῦ Σατανα καὶ πάντων τῶν ἰσχυρῶν αὐτοῦ, καὶ τοῦ πατρὸς αὐτοῦ*. I renounce Satan and all his pompes, and his

* See constit. Apost. 1. 7. c. 4. 1. Cyril. Hierosol. Catech. mystagog. 1. c. 15. 6. 9. Hom. 2. 1. ad popul. Antioch.

pompes,

pompes, and all his worship. In many, and those most ancient Liturgies it is added * καὶ τοῖς ἀγγέλοις αὐτοῦ, and his Angels. In others * And all his inventions, and all under him. And others in the same sense * And his world. All which may be conveniently expressed in the Apocaliptique stile: * *Ἀποδοῦμαι τοῦ Δρακόντος, καὶ πάντων τῶν ἰσχυρῶν αὐτοῦ*, I renounce the Dragon and all his power, that is, as *Cyrellius Alexandrinus* doth declare the forme of Baptisme. I forsake the rabble of Devils, I reiect all their pompe and worship. The Church of Rome was a little more briefe here then others, For with it there is mention onely of Satan his pompes and worship, standeth his Angels also, and under the name of Prince it under- workes it meaneth Idolatrous worship and all the furniture thereof.

Now that the Sacrament of Baptisme, by which we solemnly professe faith to the Lambe and his Father, and by which we take upon us their name and are called Christians, is the seale of the Lord, the Fathers every where declare and that from the Primitive Church. Hence is that of *Origen*, Let us beare the immortal Lavour in our foreheads. When the Devils shall see it they will tremble. *Augustine* also calleth it * The royall marke, the Emperiall marke, the marke of the Redeemer. The same moreover teacheth that this seale is abolished, and as it were blotted out by Idolatrie and Superstition. *Tertullianus* de spectac. Cap. 4. Treating concerning Baptisme under the name of a Seale: When, saith he, We entering into the water, professe the Christian faith in the words of the rule thereof, we make protestation with our mouth that we renounce the Devill, and his pompe, and his Angels. What will be the chiefe and principall thing wherein the Devill and his pompes and Angels are reckoned, but Idolatrie? And Chap. 24. Doe we not forsake and make voyd the Seale by making voyd the witnessing thereof? And of the same kinde is that lib. Idololat. Cap. 19. There is no agreement betwene the marke of Christ and the marke of the Devill. Likewise *Austin* Tract. 7. in Ioan. He hath lost the marke of Christ, he hath received the marke of the Devill. Christ will have no partner, he alone will have possession of what he hath bought. With these *Isidor*. *Origen* lib. 18. cap. 9. de spectaculorū execratione. He denieth God which dares to do such things, and he is become a revolter from the Christian faith which againe

Chap. 14. * constit. apost. Ibid. * Tertul. de spectac. cap. 4. Ambros. Hexam. lib. 1. cap. 4. * Author constit. apost. Ibid. Ambros. de his qui myser. vivit. ant. c. 2. Hieron. ad cap. 3. Mat. lib. 7. cont. Iul.

Hom. 8. In divers places of the Gospel. * In Ioan. tract. 6. secundi contra Petilianum ultimo. primi contra Crisostum. um 30. & alibi. See him also 6. de Baptismo. 1. Epist. 23. 50. 100.

coveteth.

Chap. 14. coveteth that which he hath heretofore renounced in his Baptisme, that is the Divell, and his pompes, and workes.

Therefore all they which shall have received the marke of the Beast, have refused Christ, and his Fathers, they have forsaken it, made it voyd, and are accounted as if they never had received it. Onely those 14,000. which had not fled over to the Campes of the Beast, but did closely sticke to the Lambe, doe shew the Lords Marke as yet in their foreheads.

One thing remaineth yet to be remembred; to wit that, that although the sealed in both places, as well here as Chap. 7. be the same; yet the reason of the seale is not the same in both; and that in regard of the different end of sealing. For there the matter of protection was handled; here of service and fealtie. But it is not necessary that therefore we seeke another seale there, plainly different from the Sacrament of Baptisme. For Baptisme performeth both. For, besides that seale which is of our profession, God addeth moreover another, to wit, the seale of his grace, whereby he acknowledgeth those for his who are baptized, and taketh them into his protection. This therefore, except I be deceived, is handled in the former vision, of the sealed, the other in the present. And it favoureth this interpretation that Clemens Alexandrinus in Eusebius lib. 3. cap. 17. calleth Baptisme *τίς* or *ἐνστασις*, a perfect safeguard: Also that Nazianzen orat. junct. Baptis. saith that the same is called a Seale, *ὡς σφραγισμός*, because it is a preservation. To conclude that of Basil. Exhort. ad Baptis. Except the favour of the Lord be sealed upon thee, except the Angel doe take knowledge of the marke upon thee, how shall he fight for thee, or defend thee from thine enemies? Where Nicetas the Scholiast, Because being thereby marked we are acknowledged to what Lord we belong, and are kept safe from snares. Now let us proceed to the rest.

Verf. 2. And I heard a voyce from heaven, as the voyce of many waters, and as the voyce of a great thunder: and the voyce which I heard was as of harpers harping with their harpes.

Verf. 3. And they sung as it were a new song before the throne and before the foure Beasts and the Elders, &c.

Chap. 5. 11. He declareth indeed the voyce and the song of the Coelestiall Angels, glorifying the Father and the Lambe; after which manner they are read to have done, when first the Lambe had undertaken

taken to unseale the booke of propheties. And having respect to Chap. 14. these Angels, anon he saith, *verf. 6. And I saw another Angel stie in the midst of heaven*, that is, another besides one of those singers. For he hath made mention of no Angell before this, except we shall say, those musicians to have been a Quire of Angells.

Now the *voice of many waters*, and *like thunder*, signifieth, none other thing then the voice of a very great multitude: such as was wont to be heard in the Temple while it flourished, of the Levites the singers, singing praises to God with the voyce and muscull instruments. By reason of the multitude of whom, together with the acclamation of the people, a sound was made like the roaring of the Sea or the noyse of Thunder. It is no conjecture, but a manifest thing; because that in the tryumphant Song, Chap. 19. 6. where the parable is all one, it is cleerely expressed. *I heard*, saith he, *as it were the voyce of a great multitude* (marke a great multitude) *and as the voyce of many waters*, and *as the voyce of mightie thunders*, saying, *Halleluia*. Hence in Ezechiel, Chap. 43. 2. where in the Hebrew it is simply, *His voyce* (that is, of the God of Israel) *as it were the voyce of many waters*, the Septuagints paraphratically render it, *φωνὴ τῆς παραβολῆς, ὡς φωνὴ διπλασίων ὧν πολλῶν*, the voyce of his host as it were the voyce of many doubling. The Chaldee likewise, *The voyce of those that prays his name, as the voyce of many waters*. Adde that out of the same Prophet concerning the Cherubins, Chap. 1. 24. *I heard*, saith he, *the noyse of their wings like the noyse of great waters*, as the voyce of the Almighty, the voyce of speech, as the noyse of an host. To conclude from this nation it is, that that which in Daniel is the voyce of a multitude, by Iohn is put the voyce of many waters in the description of the person of the Sonne of God in the beginning of the Revelation expressed out of Daniel. For that

Dan. 10. 6.

Revel. 1. 15.

Furthermore, the song is a new one, such as is sung to God after Christ is exhibited to the world. Wherein indeed to him that sitteth upon the throne, and to the Lambe, together and alone, redemption, power, riches, wisdom, strength, honour, glory, and blessing, are religiously and Evangelically ascribed. The forme

Chap. 14. of this song is extant, Chap. 5. and that by the title of a new
 Cap. 5. 9. Song: that it can scarce be doubted but that respect is here had
 Cap. 5. 12. thereto, since no where else in this Booke mention is made of
 a new Song. The Lambe, say they, which was slaine is worthy,
 (that is, as before is a little more plainly said, by the Elders and
 Ver. 13. Beasts, because that he was slaine) to receive power, riches, wis-
 dome, and strength, and honour, and glory, and blessing. Therefore
 to him that sitteth upon the throne, and to the Lambe, be blessing
 and honour, and glory, and strength, for ever and ever, Amen. This
 is the short forme of the new song, which if God shall at any
 time make me more fully to understand, I will happily more
 largely explaine it, for it is deeply fetled in my minde, that the
 whole mysterie of Evangelicall worship is in it contained.

As concerning the present purpose, it seemeth to be called
 new, either as it were another or divers from that which was
 sung before Christ was sent (for under him according to that
 2 Cor. 5. 17. saying of the Apostle, *Old things are passed away and behold all
 things are become new:*) or for the new benefit at his coming
 granted to none of the former ages of the world, but onely to
 these last times. For which benefit indeed God afterward * is
 * *διεξαγορεύει*
 honoured by thanksgiving, as well by Angels, as by men. And
 to confirme this reason of the name, as well that of *Esaie* will
 serve, Chap. 42. 9. 10. *I declare new things, sing to the Lord a
 new song:* the which title also of a new song divers times occur-
 reth in the *Psalms*, not other wise to be understood, as it seem-
 eth, then of that whereby the Divine power is prayed for some
 new benefit especially of delivery (according to that *Psalme* 40.
 ver. 2. 3. *He brought me up out of an horrible pit, &c. and hath
 put a new song in my mouth*) or at least because according to the
 custome of such songs, it is sung with extraordinary gladnesse
 and joy. That both these agree with the Evangelicall song I need
 not strive to shew in many words: the matter is plaine.

Ver. 13.

And no man could learne that song, but the one hundred forty and
 foure thousand which are bought from the earth.

In the whole Christian world there is no man that hath skill to
 sing the song of the Angels, as long as the Beast bare sway, but
 those which be of the number of the one hundred forty and foure
 thousand servants of the Lambe: for these onely without any
 spot of Idolatry, doe glorifie the Father and the Lambe upon the
 earth.

earth, as the blessed Angels in heaven doe; even the very same Chap. 14.
 thing which in the *Lords Prayer* that it may be done of all, the
 Church incessantly beggeth of the Father. *Thy will be done in
 earth, as it is in heaven.* So that a platforme or absolute example
 of the lawfull and perfect worshiping of the Divine power cannot
 be taken from any, but from the inhabitants of heaven.

These are they which are not defiled with women, for they are Virgins. Ver. 4.

That is, they converse not with unchaste women or harlots.
 But what manner of women are these? Surely not such as are
 commonly called so, but Cities, according to the usuall phrase of
 the Prophets; and those indeed of Christian name, but addicted
 to idols whose Queene is that great *Babylon* called the *Mother* Chap. 17. 5.
of Harlots, with whom the Kings and inhabitants of the Earth
 commit fornication. With such, those who are of the company
 of the Lambe have not conversed, that is, they have not defiled
 themselves with Idolatrous incest. For they are *Virgins*, that is,
 free from all spot of Idolatry. For the reason of analogie doth al-
 together require that these be called *Virgins* in the same sense,
 wherein the rest, the Kings and people are said to play the Har-
 lots with *Babylon*. Furthermore, since that *Babylon* is called the
Mother of Harlots, it followeth, that her daughters, the other
 Cities, be likewise petty harlots, with whom the inhabitants
 subject to each of them may be defiled with spirituall forni-
 cation.

These are they which follow the Lambe whithersoever he goeth. Ver. 4.

That is, they faithfully cleave to him, and forsake him not up-
 on any occasion; the Metaphor being drawne from them which
 never depart from the side of some one, but accompany him in
 every place. Or thus: in what Citie, Region, or Territory soe-
 ver the Lambe shall set up his tent, thither they follow him: con-
 trarywise other men, who although they be called Christians, yet
 except the Lambe shall abide at *Rome* the seat of *Peter*, they will
 not seeke and follow him any other where.

These are bought among men, being the first fruits (ἀπαρχή) unto Ver. 4.
 God and to the Lambe.

That is, redeemed out of the other prophane multitude, that
 they should be a sacred peculiar to God and the Lambe, like the
 first

Chap. 14. first fruits. Neither doe *Ἀπαρχή* or *primitie* signifie onely *first fruits*, as it is commonly conceived, but also whatsoever being exempt from prophane uses is consecrated to God; to wit, the very same that in *Hebrew* חֲרֻמָּה is, by which name, the Scripture comprehendeth, as well the tenths themselves, as also whatsoever oblations there were, except the burnt offerings. Whereupon *Chrysostome* calleth the tithes which *Abraham* paid to *Melchisedech*, *ἀπαρχή*. *Irenæus* in like manner, affirmeth that the *primitias* first fruits of his creature which he saith even yet God requireth for himselfe in the Church, ought to be no lesse then a tenth part: since *Christ*, saith he, hath not dissolved the naturall things of the Law, but hath enlarged them; and since Christians have not a lesse, but a greater hope then the Jewes. See him *advers. heres. lib. 4. cap. 27. & 34.* according to the Edition of *Feverden*. What say you, that *Calismachus* also in the Hymne against *Delus*, calleth the tythes accustomed to be presented to *Apollo*, *Ἀπαρχὴ δαυλοσώπου*, that is, *primitias decimiferæ*, the first fruits amounting to the tenth part? out of all which it may appeare, that the word *ἀπαρχή* signifieth not an oblation onely of firltings, which in *Hebrew* בְּכֹרִים or רֵאשִׁית is, but also any other; and that thereupon the reason of the name is grounded, because Gods portion is to be given to him, before any thing be spent for our owne use. Furthermore because the word *primitia*, first fruits, doth not comprehend a definition of how great or small a part; hence it cometh to passe that the ancient Christians, although they conceived their oblations ought to be no lesse then a tenth part; yet notwithstanding they called their *ἀπαρχή*, or oblations of fruits; *ἀπαρχή*, or *primitias*, first fruits rather then tythes; as it were by a name of libertie not of bondage. These things although for the most part making nothing for my purpose, yet I was desirous to observe them, that I might if I could gratifie them, who among us doe sometimes employ their endeavour in finding out of the Fathers and Councils, the antiquitie and right of paying tythes in the Christian Church. In the meane time (that I may returne to that from which I have a little digressed) we must confesse that a more strict signification of *first fruits* doth very well agree to this place; to wit, that the company of *Virgins* be called first fruits, in respect of the company of *Palme-bearers*. which at length will follow them.

In Epist. ad
Heb. hom. 12.
see also the
same Hom.
35. in Gen.

them in a larger number. Let the judgement hereof be free Chap. 14. to the Reader.

And in their mouth was found no lye (so the vulgar, Syrian, Verſ. 5. Complutenſe, Aretas, and Andreas in the Palatine Coppie, in others guile) for they are Without fault.

There is no lye found. Such to wit as is found in the mouth of the followers of the Beast or of all the Idolaters Christians by name; who pretend to worship the Lambe and his Father, but indeed give the honour proper to the Divine Majesty, unto creatures: Surely, every Idolater is a lyer, when as he worshippeth for God that which is not God. To which belongeth that of the Apostle to the Romans 1. 25. They changed the truth of God into a lye, while they worshipped and served the creature *παρά τὸν κτίονα* as the Creator. Whereupon Idols are called lies, as *Amos* 2. 4. Their lyes have caused them to erre, or have seduced them (the vulgar hath it *Idola, idols*) after the which their fathers have walked. Likewise *Esay* 28. 15. We have made a lye our refuge. R. Sal. עברה זרה Also *Jerem.* 16. 19. The Gentiles shall come from the ends of the earth, and shall say, Surely our fathers have inherited (the Chalde colnerunt have worshipped) a lye, vanitie wherein there is no profit. Shall a man make Gods unto himself, and they are no Gods? Hence also, *Revel.* 21. 8. Idolaters and lyers, and likewise, *Verſ. 27.* framers of abomination and a lye, seeme to be put *ἐν παραλλήλῳ* or as it were *Synonimaes*. Furthermore, since the Idolatry of any men whosoever is a lye, then surely theirs, who in the meane time feigne themselves worshippers of the true Deitie is most properly guile, or a deceitfull lye: So that if we marke the hypocrisie of the followers of the Beast, in opposition of whom that sealed company of the Lambe is described; the reading which hath *guile* will seeme to be preferred before the other which hath a lye; although in respect of the matter it self there be not much difference. In the meane while, for the more full understanding of this place, let the Reader compare that of *Zephan.* 3. 13. Surely very like unto this: The remnant of *Israel* shall not doe iniquitie, nor speake a lye, neither shall a deceitfull tongue be found in their mouth.

And I saw another Angel flye ἐν παραπληροῖς in the midst of Verſ. 6. heaven, having the everlasting Gospel to preach to the inhabitants.

Chap. 14.

sants of the earth, and to every nation, and kindred, and tongue, and people.

The description of the *Company* being ended, the History of things done, in that state of the Church, as well of the *Company*, by the conduct of the Lambe their Captaine, as of the Lambe himself, against the traytors and enemies, followeth. The order of these is twofold; first of a threefold admonition to the followers of the Beast, represented by so many loud voyces of Angels; secondly, of revenge, by a parable of *Harvest* and *Vintage*. The first of the monitory Angels is that, which he here calleth *Another*: another indeed, as I have said, in respect of those muscull Angels a little before mentioned, of the number of which this Evangelist was not. And here we are to call to remembrance (what before I shewed) that the Angels in such like visions, doe represent them over whom they have the government; and that which is done in common or by the works of both, that is said to come to passe, the Angels being Authors, as it were Guides and Conductors of the thing done. And hence immediately it may be imagined, that the Angel flying so loftily (if so be that also ought to be esteemed as any part of the parable) is the Ruler not of any estate of men whatsoever, but of a more eminent ranke, and is to use such for the declaring of his Gospel. Further, that Gospel is called *αιωνιον* or *eternall*; and that as I guess not so much in respect of the future time, as the time past; as it were, that which was promised *αιωνιον*, that is, *a seculo*, or from the beginning of the world; that is to say, that *The seed of the Woman* was sometime to breake the head of the Serpent, that is, the kingdome of the Devill, was to be destroyed by the coming of Christ, and the kingdome of God to be established. In which sense also the Apostle saith, that that was promised by God *απο αρχης αιωνος* before the world began, *Tit. 1. 2.* So therefore *αιωνιον* shall be the same that *αιωνιον*, and *εναγγελιον αιωνιον* which in Hebrew should be *בשרה פולח* *Evangelium antiquum* the ancient Gospel: even as *αρχαια αιωνια* the old waste places, *Esa. 58. 12.* *αρχαια αιωνια* old paths, *Ier. 6. 16.* and *βυθις αιωνια* the ancient mountains, paths, waste places, *Deut. 33. 15.*

Verf. 7.

Saying with a loud voice, *Fear God, and give glory to him, for the time of his iudgement is come: and worship him that made heaven,*

heaven, and earth, and the Sea, and the fountains of water.

Chap. 14.

The first Angel calling to remembrance that now the time of the kingdom of God is at hand when iudgement is to be executed upon Idols and Idolaters; and so the Devils now being cast down and despoiled of the Roman throne, is begun already to be put in execution: therefore he exhorteth the nations, kindreds, tongues and people, who from that time were become Christians, that being mindfull hereof, they worship that onely true God the Creator, as he is declared in the Gospel, and that they take heed of Idols: *Fear*, saith he, *God*, that is, *reverence and give him glory*, even the glory of adoration and religious worship; as in the words following it is expounded. *Because the time of his iudgement is come*, that is, wherein Christ by his Crosse hath spoiled powers and principalities, and hath by his Apostles and Evangelists declared to the nations, which through so many ages he had suffered to walke in their own wayes, that they should be converted from their Idols: if not, then at his returne from heaven, they should be punished with eternal death. Wherefore then should Christians who professe faith in Iesus Christ this Iudge, and triumph over Devils returne as it were by a back doore to worship Idols and Devils again.

Happily the time of iudgement might be more strictly taken here; to wit, for the iudgement of God before shewed forth upon the Dragon and his servants, whereby heathenisme was overthrowne: but I had rather extend it more largely, and take it univrsally, for the kingdom of Christ begun and published in the last times, in which Idols are not any more to be suffered; according to that of our Saviour in the Gospell of *John*, *Chap. 12. 31.* *Now is the iudgement of this world, now shall the Prince of this world be cast out.* See also *Chap. 16. 11.* From which iudgement indeed Paul the Apostle also (even as the Angel here) brought an argument to dissuade the Pagah *Athenians* from the worshipping of Idols, *Acts 17. 30, 31.* *God*, saith he, *not regarding the times of ignorance hitherto, now commandeth all men every where, to repent, because he hath appointed a day in the which he will iudge the world righteously, by that man whom he hath ordained; having given assurance thereof unto all men openly, in that he hath raised him from the dead.* Whereunto the same Apostles warning to the *Lyconians* is very like, *Chap. 14. 15.* *We declare unto you, saith he,*

Chap. 14. he, that you should be converted from these vaine things, unto the living God, which made heaven and earth, and the Sea, and all things that are therein. And who in times past suffered all nations (to wit, his judgement not as yet being made manifest to them) to walke in their own wayes. There is to be supplied, but now he publisheth his iudgement to all. That which the Angel here hath expressed, saying, the time of his iudgement is come.

But thou wilt say when, and where, and by what Ministers I pray you did this Angel execute his declaration? Certaine preambles thereof were given out, when first superstition began to grow in the Church, at the monuments and about the reliques of the Martyrs, as appeareth out of the History of *Vigilantium*, with whom, withstanding such like superstition, many others, even of the Bishops of that time were of opinion, witnesseth *Ierom* his adversary who undeservedly with bitter words inveighed against him for this cause. But this denunciation appeareth to be most manifestly fulfilled, from the yeere of our Lord 720, in the Greek and Easterne Churches, where this Evangelizing Angel did indeed flye *ἐν μεσσημβρίᾳ* in the midst of heaven, that is, in a loftie and high place: forasmuch as he used Ministers of his Gospel, not of a base and vulgar condition of men, but of chiefest authoritie in the Christian world; as for example the Emperours of *Constantinople*, *Leo Isaurus*, *Constantine Iconomachus*, *Leo Armenius*, *Michael Balbus*, and *Theophilus*, who all of them, especially the first, did most severely make protestation by their Edicts and Decrees, for the presenting of religious worship to one God the Creator, against the worship of the creature, not onely that which was used in the worshipping of Images, but also about Saints, and their reliques. Let the Reader resort to the testimonies which I cited out of *Theophanes* concerning this matter, when I treated of the two horned Beast. Moreover, by the authoritie of the second, a Councell consisting of 338 Bishops was assembled at *Constantinople*, and by their unanimous consent, the adoration of Images was accused and condemned of impietic. Thou wilt say Reader that the sentence of the Synod if it be not troublesome to thee to reade it, is the selfe same Sermon of this Angel, and grounded upon the same foundation with it, according to our interpretation. For when it happened by the fraud of some there, which

which had indeed agreed with the rest in condemning of Images, Chap. 14. and yet favoured the Invocation of Saints (neither indeed was the like consent passed against this, as was against that superstition) that two Cannons, one concerning the worshipping of *Mary* the blessed Mother of God, the other concerning the honouring of the other Saints in heaven with religious Invocation were in the beginning put amongst the Decrees of the Councell: when *Constantine* the Emperour with the Fathers of the sounder judgement had observed them, they accused them forthwith of error, and in testimony of their judgement, caused them to be rased and blotted out of the booke. Of which act, if there be any doubt, I have witness; First, the Author of the Confutation of this *Constantinopolis* in definition, inserted in the Acts of the second Councell of *Nice*. Who when he had taken upon him to confute the first Edition thereof, to those Canons thus he said: *Μετά τὴν ἐκδοσιν αὐτῶν τούτων, καὶ τῶν πῶν ἀρεσθεῶν ἐμπρόσθεν τῶ Θεῷ ἀποκαταλύσας ἀπεβλήθη, λεύσαντες τούτων ἐκ τῶν αὐτῶν συγγράμματα καὶ τὰ τοῖς ἱεροῖς πάντες.* After this their Edition, saith he, they also renounced the Oblation of intercessions acceptable to God, blotting this out of this their writing. Moreover the Acts of *Stephen* the Monke *Apud Suri-* the Pseudomartyr; to whom, when the Bishops which were *nov. 28.* sent by the Emperour to confute him began to recite the Decree of the Councell: he forthwith excepted against the Title of the Councell, *Holy*: that it ought not to be called *Holy*, because it had proscribed holy things. Have you not, saith he, rent the sacred implements adorned with Images? have you not cast away in contempt this Epithite Saint from all the righteous, from all the Apostles, from the Prophets, from the Martyrs, and godly men? For it is decreed by you, O ye worthy men, that when any should repaire to any of these, and aske of him whether he should goe: he should answer, to the Apostles, to the fortie Martyrs; or if he should be demanded whence he came; in like manner he should answer out of the Temple of *Theodor* the Martyr, out of the Temple of *George* the Martyr. Are not these your Doctrines? How comes it then to passe therefore that you who have proscribed Holy things, have assembled an holy Councell? These things *Stephen* himself. Let us further heare the relater of the Acts of that Councell (who lived also at the same time) exclaiming against the same men tragically for the taking away of the worship of the Mother of God? How, O *Christ*, should I not admire thy lenitie, which no words can expresse?

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How shall I be able to expresse the depth of thy bountie, which surpasseth the power of any speech? for these most audacious tongues have so farre burst out, that they have not doubted to utter that fearefull and wicked thing also; to wit, that that same Virgin Mother of God, is not usefull after her death, and void of all profit, neither can be any help or safeguard at all. To these I will yet produce Cedrenus as a witness. He reporteth that Constantine published an universal law (without doubt by the Sentence of the Councell, the Acts whereof except the definition only are at this day wanting) that none of the servants of God should be any more called *Agios* Holy; but, that their reliques which were found should be had in contempt: (least they should be superstitiously worshipped, O Cedrenus, although they were true reliques; but if false, that they should be cast out of the Churches) and that the intercession of them is not required; for it profiteth nothing. That wicked one, saith he, added that no one should implore the intercession nor of Mary. Now let me demand of the Reader, whether he thinke not that it is cleere by these testimonies, that somewhat was Acted in that Councell against the worship of Saints and reliques? I have stayed somewhat the longer in proving this, because it is not alike known to all as that concerning Images.

But we are not here at an end yet. First, that cavill is to be taken away concerning the Epithite *Saint* given away by Sentence from the Iust, as it were by way of disgrace and contumely. For it is manifest by the very definition of the Synod (which even to this day is extant in the Acts of the second *Nicene* Councell) that the Apostles and the righteous are honoured by the title of Sanctitie, every where by those Fathers. Therefore they are not to be thought to have simply forbidden that which they themselves practised. But, as it may be conjectured, the name *Agios* (for of this onely the speech is) in the opinion of that age seemed to imply the honour of intercession. Whereupon, that by any means provision might be made against superstition, in common speech of Churches the use thereof, especially when they went thither to pray was forbidden. For *Agios* seemeth to be derived from *αἰσίου*, by which word is signified *αἰσίου* *ἡσυχασμός* *ἁγίου*, the act of worshipping or the thing worthy of worship and adoration. Wherefore *Hesychius* deriveth both *Agios*, and *αἰσίου* from *ἀγαπᾶν*, I adore, I worship. Yea, moreover, which manifestly conduceth

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to the worship of the dead, it is of a common originall with *ἱερουργία*, to sacrifice to the dead, to celebrate their funerals, and with *ἐπιτάφιος*, a celebrating of funerals, * sacrifices for the dead. Furthermore (that I may adde this also by the good leave of the Reader, and without the asperision of babling) it might come to passe, that the name *Agios* Saint, to the common people of the *Gracians* (for we may observe examples amongst us of like use of words in a wrong sense by the vulgar sometimes) should seeme to sound though fallly δι' ἡμῶν *ἡμῶν* *πρὸς* *Θεὸν* *ἁγίου*, him by Whom our prayers are offered to God, that is, *προσάγων*, an *Offer* and *Intercessour* with God; as Gregory Nazian. calleth Christ the Lord; according to that of the Apostle to the *Ephesians* 2. 18. δι' αὐτοῦ *ἡμῶν* *προσάγων* *πρὸς* *τὸν* *Πατέρα*, Through him we have acceſſe unto the Father.

Whatsoever it may be; this appeareth out of the testimonies already brought, that by the use of this very word, it was at that time esteemed that that superstition towards the Saints departed this life, was nourished and cherished. Which, that it might by all means and pollicie be hindred, the use thereof was forbidden: not indeed simply and universally, which our Adversaries fallly alleadge; but onely in naming of Temples, which were dedicated to the memory of the Apostles and Martyrs. For the taking away of that errour, as it seemeth, whereby it was beleevd either that those were places of approaching to God by the Intercession of the Martyrs, or consecrated to the worshipping of them whose names they did beare. Therefore in stead of the surname *Agios*, it seemed fit to put in place thereof that of *Apostles* and *Martyrs*, indeed no lesse honourable: whether with full consideration and advise, it is his part to judge, who hath well and thoroughly looked into all the circumstances of that time, and reasons of the action. In the meane time it nothing detracteth from the virginitie or puritie of the Church, if haply sometimes in such things which belong to the way and manner of the doing of a thing, it shall not so wisely discern. For it is no matter of necessitie that she who is chaste, perpetually either doe, or speake wisely. For the like reason in a manner, the word *Priest* for Evangelicall Elders, *Sacrifice* for the Sacrament of the Eucharist (not to name other the like) are commanded not to be used in very many Reformed Churches. And not indeed altogether

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Chap. 14. rashly, except (as it seemeth to some) the name *Ministers* instead thereof be not a name fit enough: by which although they who exercise a sacred Function may be called rightly and by warrant of the Scripture; yet thereby are not Elders distinguished from Deacons. Should we not therefore rather have called them by the Apostolique name *Elders* if we had been unwilling to call them *Priests*? But these things are for another place.

Furthermore, the Cry of this Angel founded, not onely in the East, but also in the West, though the Pope of *Rome* stormed at it; not indeed with a full mouth as there, yet with a publique and solemne voyce. First, in the yeere 790, in the Synod of *Franckford* under *Charles* the Great, of almost 300 Bishops, besides Abbots and others. Where the worship and adoration of Images, together with the second Councell of *Nice*, which had established it, and which Pope *Hadrian* governed and approved by his Legates, are condemned. And again in the Synod of *Paris*, in the yeere 825, assembled by the commandment of *Lewis*: wherein it is at large declared as well by Divine authoritie, as by the judgement of the Fathers, that the adoration of Images is a wicked and ungodly thing, and that the Synod of *Nice* was to be rejected as guilty of such superstition. Adde hereunto the Commentary sent from *Charles* the Great to Pope *Hadrian* the maintainer of Idols, after that Councell of *Franckford*; that here also thou mayest acknowledge the Angel fled in the height of heaven. And so farre have we perceived the exhortation of the first Angel. Now let us hearken to the cry of the second.

The second Angel Proclaimeth that *Rome*, was turned from the Citie of God into *Babylon*, for her filthinesse and multitude of idolatries, with which, having despised the exhortation of the first Angel, she had as well defiled her self, as also became the Author and President to all Nations in her compasse that they should doe the same which She did; for which cause, becomming now thoroughly lyable by reason of Her impenitency to the Divine judgement ordained against all idolaters, She was not to be any longer born withall, but by an irrevocable Decree to be destroyed and cut off; and that the preparation to that destruction is incessantly and continually made even from this cry.

And the company of the Albigenes and Waldenses appeare indeed to be the Ministers of this cry, partly by word, partly by deed;

In Catal.
test. ver. edit.
1608. pag.
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deed; as being the first of all mortall men who proclaimed the Church of *Rome* for her Idolatrie and mysticall whoredome, to be the *Apocaliptique Babylon*; and they the same also began her ruine; for as much as she being so detected, forthwith a great multitude of men began to detest her, and privately through all the Provinces of her dominions to revolt from her; besides, her authoritie was thenceforth daily more and more weakened, and then the ruine began to be, which shall not stay, untill at length it be come to the burning of the Citie it selfe. In a word, from the cry of this Angel, there beganne incontinently as it were a muttering of holy Souldiers for the overthrow of *Babylon*.

Babylon is fallen, is fallen.

As if he should say, now the foundations of the ruine of *Babylon* are laid. For from this time the preparation of waging warre against her shall be undertaken. He imitateth *Esay*, Chap. 21. 9. Who in the very same words, and not different occasion of things, related the destruction of that old *Babylon*, not then come to passe; but as here the foundation of things being laid, he foretold that it should most certainly come to passe. For as much as *Esay* uttered his prophesie as the Chronologie teacheth, at the same time, wherein the *Medes* being about at length to destroy *Babylon* gained their owne libertie, having built the Citie *Ecbatane* under their new King *Deioces*, they laid the foundation of that Kingdome which proved fatall both to *Ninus* and to *Babylon*. — Because she had made all nations drinke of the wine of the

poysen of her fornication.

With the wine of the poysen of her fornication, that is, besotted them with philters, being poysoned with. For *συμμι* here, hath not the force of anger or wrath, but as it is used by the Seventy, poysen; that is, they would have it æquivalent to the Hebrew word *חמץ* which one while signifieth anger, another while poysen. Hence it is that in the Seventy *Deut.* 32. 33. *συμμι* *δρακόντων* *ὁ οἶνος* *αὐτῶν*, *καὶ συμμι* *ἀσπίδων* *ἀνθρώπων*, that is, their wine is the poysen of Dragons, and the cruell venom of Aspes. Likewise, *Iob* 20. 16. *συμμι* *δρακόντων* *ὁ οἶνος* *αὐτοῦ*, *καὶ ἀνέσται* *ἐκ* *αὐτοῦ* *γλῶσση* *ἀνθρώπου*, that is, he shall suck the poysen of Dragons, the Serpents tongue shall slay him. Adde *Psal.* 58. *συμμι* *αὐτοῖς* *κατὰ* *τὸ* *ὄμμα* *αὐτῶν* *ὡς* *ὄφεις*, their poysen is like the poysen of a Serpent. See also, if thou please, *Deut.* 32. 24. *Iob* 6. 4. Yea and wherefoever in the Old Testa-

Verf. 8.

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Chap. 14. ment the signification of *poysen* hapeneth, thou shalt see it expressed not above once onely, otherwise then either with this, or the word *χαλκῆς*.

But there is a twofold mention made, in the *Revelation* *οἱ οὖν οἱ οὖν* or of *such like poysened wine*: *οἱ οὖν οἱ οὖν* *οἱ οὖν οἱ οὖν*, of the wine of the poysen of her fornication, whereby, as I said, the amorous poysen or philter is signified (according to which the same is called, *Chap. 18. 23.* by an accustomed word, for that purpose *φάρμακός*, or *veneficium*, *poysening* or *sorcerie*) and *οἱ οὖν οἱ οὖν* *οἱ οὖν οἱ οὖν*, of the wine of the poysen of wrath; which is a potion of those that are to suffer torment. For truly by the former hath the holy Ghost expressed the allurements of spiritual fornication; out of the custome of harlots provoking love by their philters: this latter hath allusion to the manner of the Lewes, who were accustomed to give to those who were to be punished by death, a cup of wine, with which there was mixt Myrrh or some other drugges of that kinde, that they might bring them into a senseless stupidity. For that cause they are said to have offered to our Saviour while he was hanging on the Crosse such a like potion: but he refused to drinke it, *Matth. 27. 34.* They gave him, saith he, wine *μετὰ χαλκῆς* mingled with gall, that is, *οἱ οὖν οἱ οὖν*. For *χαλκῆς* and *οἱ οὖν* are equivalent. Now the Evangelist by the word *χαλκῆς* hath set forth in the generall a bitter species, according to the use of the Seventy (with whom even *Wormewood* is named *Mark. 15. 23.* *χαλκῆς*) this Marke setteth downe to have beene *Myrrh*: And they gave unto him to drinke, saith he, wine mingled with Myrrh. *Myrrh* indeed in *Hebrew* *מוֹר* in *Syriack* *ܡܝܪܝܐ* hath its name from extreme bitterness. And hence it cometh to passe, as it seemeth, that the Prophets in setting forth destructions so often use the parable of the Cup: as which was wont to be offered to them that were to die, according to the custome of the Nation. Thus was the cry of the second Angel, whom presently the third followeth. What new admonition he yet further addeth, let us attentively heare.

The third Angel going further then the former two, admonisheth the worshippers of the *Beast*; how fearefull a danger hangeth over their heads, if they yet proceed in following him: and therefore he perswadeth them, that casting off all delay, they thenceforth withdraw themselves from his fellowship, and by this

this meanes they may provide for their owne salvation; for they cannot be saved, who hereafter shall sticke to him. Which cry surely, the most famous of all the rest, was accomplished most happily in the former age by the meanes of *Luther*, and his companions and successours. Upon which that notable reformation of the Church which we see, hath followed; men not now singly, as came to passe at the voyce of the foregoing Angel, but by whole Provinces and Tribes at once, every where shaking off the yoke of the *Beast* for the vindication and reformation of Religion.

And the third Angel, saith he, followed them (that is the former two) saying with a loud voyce, if any man shall worship the *Beast* and his Image, and shall receive his marke in his forehead, he shall drinke of the Wine of the wrath of God (οἱ οὖν οἱ οὖν) which is mingled with pure wine in the Cup of his wrath, and shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the *Lambe*; and the smoake of their torment doth ascend up for ever and ever, and they have no rest day nor night, who worship the *Beast* and his Image, and whosoever receiveth the marke of his name. Verf. 9.

A terrible description of a terrible punishment, the like unto which the compasse of the whole Canon scarce hath *οἱ οὖν οἱ οὖν* *οἱ οὖν οἱ οὖν* is the potion of punishment, accustomed to be given to those that are to be put to death as at the 8. vers. we showed. *Meere wine*, that is, not allayed with water, doth more powerfully intoxicate, and yet more if divers kindes of wine be mingled: such therefore would some have to be understood by these words *καὶ καθαροῦ οἴνου ἀμείβῃ*, that is, of mingled wine; sith otherwise he should speake contradictions. But I approve rather, that *καθαροῦ καὶ καθαροῦ*, be the same with pure wine mixt with Myrrh, Gall, Frankincense or the like drugges of bitter taste, which was used in the Cup of *Malediction* as the *Jewes* called it: according to the custome of the Nation; and alluding to that of the *Psalme 75. 9.* according to the Seventy, *ποτήριον ἐν χειρὶ κυρίου οἶνον ἀπὸ πικρῆς καὶ ὀξέος*. Where the *Chalde* hath: the Cup of malediction in the hand of the Lord, and strong wine, full with the mixture of bitterness, thereby to take away the understanding of the wicked. For we have said that that potion was given, that the use of

Chap. 14. of reason might be taken away from him that was to die. Now for that which the *Septuagint* have, *οὐκ ἀνεστ* in Hebrew it is *וין חמר* *Vinum rubens*, red wine, to wit, which had not lost its colour by mixture of water. For the Wines in the holy Land were red. The other parts of the description are manifest in themselves.

But it will here be behovefull, a little to observe the degrees of this threefold cry, and how the latter exceedeth the former in grievousnesse. For, the first Angel admonished, of the duty alone, of worshipping God rightly according to the prescript of the Gospel; he upbraided them not with the fault committed on this part. The second proceeded further, he threatneth the ruine of spirituall fornication and that to be punished by death and destruction inevitably: but that which he doth threaten as yet onely to *Babylon* as the principall cause of the crime, not as yet to her partakers. But the third it being come to the height, denounceth horrible and hainous torments, and those to have neither end nor any ease, to the whole traine of the Beast and to all which shall abide in his obedience. It followeth

Verf. 12.

Here is the patience of the Saints. Here are they who keepe the Commandements of God, and the faith of Iesus.

As if he should say, this cry shall be the touchstone, of proving as well the patience as the obedience of the Saints. Of the patience surely, if resting upon expectation of so terrible punishment, and such as shall recompence all the delay, they shall be nothing troubled with so long prosperitie of the Beast, nor be any whit dejected in their mindes at that madnesse of persecution wherewith the refractory, and disobedient to his government shall be assailed: and of obedience to the Commandements of God and the faith of Iesus, if having heard this threatning, without further delay, they withdraw themselves from communion with the Beast, and renounce his Image and Marke. *These are they who keepe the Commandements of God, and the faith of Iesus*, that is, which rightly and Evangelically worship God in the faith of Iesus Christ: and therefore not unworthy to be called by the name of professors of the Gospel.

So the Virgin Church having obeyed the threefold admonition, the vindication of her against her enemies followeth, under the type of *Harvest* and *Vintage*; which once being overpall, the blessed

blest reward of the just is no more deferred, as that denunciation from heaven beareth witness, premised to the description of both.

I heard, saith he, a voyce from Heaven, saying unto me, Write, Verf. 13.

Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labours; and their workes doe follow them.

I know very many referre this heavenly declaration to the former, as it were to comfort the Saints now to suffer all grievous things, from the Beast provoked by the precedent voyce. Of which opinion lately also I my selfe was. But now having waied the matter more exactly, I incline to thinke rather that it should be referred to the matters following, as it were a warning of the resurrection and judgement presently succeeding under the seventh trumpet; the preparation of which should beginne to be taken in hand in the next vision. So that that may be called, *ἀνάστην* from this time, not in respect of the matter exhibited in the former vision; but the next following to be exhibited; upon which immediately, the resurrection of the dead and the judgement should follow. As if he had said: Now it is come to that which onely remaineth to be fulfilled, to that time wherein the dead in the Lord shall be raised up to a blessed life. For in the Gospel of *Matthew 23.* the last verse, the Lord saith to the Iewes: *You shall not see me, ἀνάστην* untill you shall say, *Blessed is he that cometh in the name of the Lord*, that is, not from the moment of time wherein he had spoken these things, but from the time of the Pasche, which he went then to celebrate: after which he no more offered himselfe to be seene publicly of the Iewes. Now the reason moving me so to thinke, as I say, is threefold. First because I remember not that any where in the sacred Scripture, the day of death, but onely the day of resurrection and judgement is named a *day of reward*. Secondly, the denunciation from heaven, with a commandement to write, seemeth not to be used, but to shew some notable importance of matters. Certainly suchlike commandement is no where else to be found, except in the beginning of the whole Prophecie. To conclude, if good attention be given to this thing declared, in sense it altogether agreeth with that at the sounding of the seventh Trumpet, *Cap. 11.* when Verf. 18. the time is said to be come, wherein the cause of the dead (to wit

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Chap. 14. for Christ) shall be iudged, and that God should give reward unto his servants the Prophets, and to the Saints, and to them that feare his name small and great, and should destroy them which destroy the earth. So here, Blessed, saith he, are the dead from this time, which die in the Lord, that they may rest from their labours, that is, henceforth they shall lead their life voyd of the former evils and calamities (whereby surely is intimated their freedome from enemies and Tyrants) and their workes doe follow them, that is, they shall obtaine a most blessed reward of all their sufferings and good deeds.

In the meane while, this interpretation being admitted, I change nothing of the sense of the words *ὅς ἐστιν κύριος ἐκθνήσκου* still understanding them with the followers of the former opinion, not of any whosoever dying in the faith of Christ, but specially of the Martyrs, who have given their lives for Christ (for of such consisteth the first resurrection) so that I thinke it may be rendered with Beza, *Who die for the Lord or for his sake*. Even as Ephes. 4. 1. *ἀντιπρόσωπον τοῦ κυρίου*, Prisoner in the Lord, is Prisoner for the Lord; to wit, the same that *ἀντιπρόσωπον τοῦ κυρίου*, Chap. 3. 1. In which same sense the ancients (as out of Tertullian is gathered) tooke that, 1. 7. *heff. 4. 16. The dead in Christ shall rise first*, that is, the Martyrs, which have beene put to death for the confession of Christ. Thou mayest see him *de anima c. 55*. For as much as it is known, that with the Latines the Ablative, and with the Greeke in like manner the Dative, which otherwise signifieth the instrument and manner of doing, doth also expresse the cause, for which or wherefore; as *verberat odio* he beateth for hatred, *invidia pulsus est*, he is driven away for envy, and the like. Now since the Hebrewes declare this Ablative or Dative by the preposition *ב* and in imitation of them, the Greeke Scripture by *ἐν*, thence it cometh to passe that *ἐν*, also there signifieth the cause for which. Indeed this signification is more rare with this *particle*; but I doubt not but a diligent observation will afford more examples, then I have now in a readinesse.

So much for the declaration from heaven. Now let us search out the meaning of the couple of visions, before which we have said it is promised, as farre forth as we may in a future thing, and with the modesty and sobriety becomming us: and first of the Harvest, wherein the first degree towards the consummation is laid.

And

And I saw, saith he, and behold a white cloud; and upon the Chap. 14. cloud one sitting like unto the Sonne of man, having on his head Ver. 14. & c. a golden crowne, and in his hand a sharpe sickle. 15. And another Angel went out of the Temple, crying with a loud voyce, to him that sate on the cloud, thrust in thy sickle and reape, for the time of reaping is come, because the harvest of the earth is ripe. 16. And he that sate upon the cloud thrust in his sickle on the earth, and the earth was reaped.

The name of Harvest comprehendeth three things; the cutting downe of corne, the gathering it, and the threshing it. Whence it cometh to passe that it frameth a two-fold parable in holy Writ, and of contrary sense; one while of slaughter and destruction, as it were of cutting downe and threshing; another while of restoring and safetie, according to the property of gathering. An example of the former is obvious in *Jeremy, Chap. 51. 33*. where he saith thus of the overthrow of Babylon: *The daughter of Babylon is a threshing floore, the time of her threshing is come: Tet a little while and the time of her harvest will come*. Likewise of *Esay, Chap. 17. 3*. Of the destruction of Damascus, and the overthrow of Israel by Tiglatpelesar: *The fortresse shall cease from Ephraim, and the kingdome from Damascus, &c. ver. 5. And it shall be as when the harvest man gathereth the corne, and reapeth downe the eares with his arme*. But an example of the latter is scarcely to be found any other where save in the New Testament. *The Harvest*, saith our Saviour, *is great, but the labourers are few*. Yet there are some, who from this understanding doe interpret that complaint of Israel in *Jerem. 8. 20. The Harvest is past, the Summer is ended, and we are not saved*, that is, the time is past wherein we thought we should be saved, and we are not saved. But whether of these the Harvest in this place representeth, let us try out if we can, by the order of things done, which other where the holy Ghost hath represented concerning the same times of the Church.

The treading of the winepresse, which is performed in the Vintage succeeding this Harvest, that it is the same with that bloody slaughter executed by him that sitteth upon the white horse, Chap. 19. 11. is manifest out of that which is added to the description of the same horseman, v. 15. *He is which treadeth the winepresse of the fiercenesse and wrath of Almighty God*. And now

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Chap. 14. this being granted and set downe, it must needs be, that the prophetically parables, which together immediately prevent both, and no other vision coming betweene, either set forth the same matter, or if divers, yet notwithstanding by some meanes conjoynd and tied together. Since therefore here that *Harvest* goeth next before the *Vintage*; and there the preparation of the marriage of the Lambe, together with the destruction of *Babylon*, goeth next before that cruell slaughter: it must needs follow, that either that preparation or destruction are the *Harvest* which we seeke, or belong to the same with the *Harvest*, or the *Harvest* with them.

If we shall say the destruction of *Babylon* is the *Harvest*, that would as well be agreeable enough to the nature of the type which doth signifie the *cutting downe and threshing*; as also especially it would agree to the example of *Jeremy* foretelling the fall of old *Babylon* also by the same figure. The place is that which I cited a little before: *The daughter of Babylon is as a threshing floore, the time of her threshing is come: Yet a little while and the time of her Harvest will come.* Moreover since both, as well the *Harvest* as the *Vintage*, for as much as they make an end of the yeere, setteth forth the end and consummation of things; but the *Harvest* goeth before the *Vintage* in time: therefore, if it had beene plainly knowne, that both served to signifie the consummation of the *Romane Tyranny*; surely the *Harvest* might very fitly set forth the overthrow of the City it selfe, as it were the first fruits of the full destruction; the *Vintage* succeeding the *Harvest*, the ruine of the whole Kingdome of the Beast not any long distance following it.

Neither indeed is there any thing that might let this accommodation, but this one, that the destruction of *Babylon*, is not upon triall found out to goe next before that cruell slaughter expressed also by the representation of *vintage*, Chap. 19. as hitherto we have presupposed, but another event of things (as it seemeth following the destruction of *Babylon*) to wit, the preparation of the marriage of the Lambe, or the adorning of his Bride. Shall not therefore the *Harvest* be to signifie that preparation, or (if this agree not) some matter to be therewith done? But thou wilt say, what manner of preparation is that of the Bride? or what is that which is to be done together therewith? Surely, I yet

yet see not, what other thing that preparation of the Bride can be, but that conversion of the Jews and gathering of *Israel* so long agoe expected; of her which long since (according to the parable of our Saviour) being invited to the marriage of the Kings sonne, refused to come; but now at length being ready and prepared maketh haste. For it seemeth the Gentiles cannot be called that Bride, since they now long agoe and for many ages have been married to Christ. Therefore they are the Jews who as yet are expected to come to be the Lambes wife. Now with this conversion and returne of *Israel* (whereby she shall be chosen into the Virgin company of the Lambe, and made a part thereof) there shall be joynd the cutting downe or overthrow of the Turkish Empire: according to that which is read at the sixth phyll, but in another figure, *The waters of that great river Euphrates are to be dried up, that the way of the Kings of the East might be prepared.* For the time of this phyll most directly agreeth to the time of the preparation of that Bride; since even as that is set between the overthrow of *Babylon*, and the last slaughter of the enemies; So this phyll commeth in the midst between the phyll all which is powred out upon the throne of the Beast, and the last phyll: for the Church of Christ as by the conversion of *Israel* it will prove as it were double: so either part seemeth shall have a proper and peculiar enemy at that time; that, the *Romane Beast* of an uncircumcised originall: this, the *Muhammedan Empire* of a circumcised stock, and sprung from *Ismael*, ominous to the generation of *Isaac*, the overthrow of both being to be accomplished under the coming of Christ, why may not the *Harvest* serve for the representation of this, and the *Vintage* of that?

Moreover, that prophesie of *Joel* whence either representation as well of *Harvest* as of *Vintage* is taken, though it give no strength, yet at least it will yeeld some colour to the interpretation of *Harvest*. For it is manifest even out of the first words of the prophesie, that there the time of *Israels* conversion is handled. *In those dayes*, saith he, *and in that time in which I shall bring againe the captivitie of Iuda and Ierusalem; 2. I will gather together all Nations into the valley of Iehosaphat, and I will plead with them there for my people and mine heritage Israel, whom they have scattered among the Nations, and parted my Land.* Then it followeth in the * typical description of the warlike preparation: *Pur * Hypotypof.*

Chap. 14.
Chap. 13. *ye in the sickles, for the harvest is ripe: come and get you down, for the presse is full, the fatts overflow, for their malice is great.* Howsoever therefore, in this application of the figure of *Harvest*, we may observe this, that the matter to be done is so, that both the notions of harvest, as well of *cutting downe and threshing*, as of *gathering*, may agree unto it; this, on the behalfe of Israel to be gathered into the barne of the Church, that, of the slaughter of the enemies to come to passe joyntly therewith, yet notwithstanding since the last vindication of the Church against the enemies is here handled, therefore I am altogether of opinion that the fence of *cutting downe and threshing* is to be preferred.

But whatsoever the *Harvest* may be, surely the description proveth that the Lord thereof and the Author of the reaping should be Christ himselfe the King. For is there in the whole Scripture attributed to any King besides him, that title of *the Son of Man with a cloud* for his Chariot? So that it is in no wise safe in my judgement to wrest that to any other meaning. It seemeth rather to be gathered that the power of the Divine Majestie in accomplishing that *Harvest*, as also in the next ensuing *Vintage*, shall be more conspicuous and notable, then hath happened in any works hitherto, of those which are done in the names only of Angels.

Hitherto we have guessed at the meaning of the *Harvest*; let us proceed now to the *Vintage*: which, as in the seasons of the yeere it is accustomed, so here for order, it is agreeable to reason that it follow the *Harvest*.

Verf. 17.

And another Angel came out of the Temple which is in heaven, he also having a sharpe sickle. 18 And another Angel came out from the Altar, which had power over fire: and cryed with a loud voyce to him that had the sharpe sickle, saying, thrust in thy sharpe sickle, and gather the clusters of the vine of the earth; because her grapes are fully ripe. 19 And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great Wine-press of the Wrath of God: and the wine-press was troden without the Citie, and the blood came out of the wine-press even unto the Horse bridles by the space of one thousand and sixe hundred furlongs.

This is the description of the *Vintage*. At the interpretation whereof we shall so much the more certainly levell by how much the

the signification of the parable is here lesse doubtfull, and the description of the treading of the clusters of grapes more plaine. For truly, the treading of *vintage* in parabolically Scripture constantly signifieth a *cruell, bloody, and deadly slaughter*. This first, Furthermore, that this slaughter, here handled, is the same with that great slaughter, Chap. 19. (as a little before I shewed) those words concerning the treading of the wine-press of Gods wrath put in to the description thereof doe declare. Therefore it will be the same also with the warre of that great Day of God Almighty at the last phyll. With which that that deadly slaughter, Chap. 19. is the same, this maketh it out of doubt, that both of them are the last ruine of one and the same enemy. For each of them are to fall at the last upon the Beast, the false Prophet, and their confederates. But their last slaughter can be but one. Now if our vintage shall designe the same slaughter with them, it must needs rest upon the same enemies with them: therefore upon the Beast and false Prophet. The vine therefore or vineyard of the Earth, whereof here is mention, is the dominion of the Beast swelling with blood guiltinesse, ripe for judgement. To conclude, the vessel or wine-press, is the place of slaughter. The same forsooth which at the seventh viall being interpreted in Hebrew is called *Armageddon*; happily because there at the universall slaughter of the Beast the troopes or bands shall be destroyed. For * *Arma* * See Drusius. *armatus* signifieth destruction; *Gedon* or *Geddon* גִּדּוֹן a troupe, armatus Præterit. my, or their Army. * He gathered them, saith he, into a place which lib. 10. pag. is called in Hebrew *Armageddon* (the books of *Planimus* Print- 434. ing are with a single Δ *Armagedon*) and the seventh Angel poured out his phyll into the aire: and there came a great voyce out of the Temple of heaven, from the throne saying, It is done.

Now where this wine-press or place is like to be, for treading of the grapes, is yet in Gods secret, and therefore not by us too curiously to be searched out, nor determined, untill either the event it self shall manifest it, or the state of things neerer thereunto, shall haply yeeld some marke. Yet this we may lawfully tell without the reprehension of rashnesse; out of so diligent a dimension of the space through which the slaughter should extend, it may seeme, the holy Ghost pointeth his finger to some such Region, as may extend a thousand and six hundred furlongs in length.

Chap. 14. length. For by so many furlongs he enformeth the slaughter shall be made without the *Citie*. That is, if I be not deceived, in the Region or Dominion of the *Citie*. Hence it commeth to passe, that some by that circuit thinke the Holy Land is meant, as which comprehendeth exactly so many furlongs in the length thereof, that is, *two hundred Italian miles*, but not above an hundred and threescore *Gracian*; which to be the length of the Holy Land, *Jerome* relateth in his Epistle to *Dardanus*. For the *Gracians*, say they, measured their miles by ten furlongs, every of which was an hundred paces; now a pace (which they call *Orgya* a faddom) is fixe *Romane* foot: so in the whole a *Gracian* mile contained 6000 *Romane* foot. On the contrary the *Romans* define a pace by five foot, a furlong by 125 paces, a mile by eight furlongs, that is, only 5000 foot. Whence it commeth to passe, that the *Gracian* mile, although it agree with the *Romane* in the number of 1000 paces, yet it is greater by a fift part then the *Romane*. By which means 200 *Romane* miles make not above 160 *Gracian*. This is the summe of the account. Furthermore, this addeth no little weight to the conjecture, that the name of the place is expressed by an *Hebrew* word *Armageddon*, as if it were to come to passe in the land of the *Hebrews*. But by what means shall this be brought to passe? Surely, to those that conceive Antichrist shall come out of the East, this opinion is easie and prompt enough; to us not so; except any one haply may thinke it likely, that the false Prophet after the overthrow of *Rome* shall remove into the East, and Seat himselfe there. Indeed there are some of the servants of the Beast themselves who affirme this; to wit, that the Pope of *Rome* shall have his Seat at *Ierusalem* before the last Day of Iudgement. For indeed it cannot be affirmed with any likelihood of truth, that the Beast, his affaires at home in the West being in such state and danger as is supposed, should again (as long agoe in the expedition to *Ierusalem*) Lead an Army into *Palestine*, leaving so many enemies at his back; and there at length utterly be abolished. Moreover, least we who affirme Antichrist to be in the West should be inferiour in this respect, to them who affirme him to be in the East, there is a place likewise neere at hand, to which the said number of furlongs in like manner agreeth; for example *Stato della Chiesa*, or the large possession of the *Romane* Church, which from the *Citie* of *Rome*, to the furthestmost mouth

mouth of the River *Po*, and the Marishes of *Verona*, extendeth Chap. 14. the space of two hundred *Italian* miles, that is, 1600 furlongs.

But whither goe I? let us cease to be (as happily hitherto, we have been) too curious. Let us descend to other matters, which will be more worth our labour. And so let the Reader first marke this: that here the Cutter of the clusters of the Vine, is not the same as is the Treader of the winepresse: but as the functions of the grape gatherer and the Treader of the winepresse are severall, so also they have severall workmen; for the grape gathering or cutting of the clusters, an Angel furnished with a Vinedressers sickle; for the treading, Christ himself the King accompanied with a heavenly troope of horsemen. Which out of the vision, Chap. 19. (which I have so often cited) may evidently appeare. For there *John* saw heaven opened, and behold a white horse, and he which sate upon him was called faithfull and true, and with brightnesse he iudgeth and maketh warre — and he was clothed with a vesture sprinkled with blood (with the blood of grapes) and his name is called The Word of God. And the armies which are in heaven followed him on white horses, and clothed with white silke and cleane: And out of his mouth goeth a sharpe sword, that with it he should smite the nations: for he shall rule them with a rod of iron; and he it is who treadeth the winepresse of the fierce wrath of God Almighty — &c. Can any thing be more plainly spoken? And furthermore in the context, to which we give light according to our abilitie, it is no where said, that the Angel who gathered or cut the clusters of grapes, is the same also as did tread the winepresse; but only that he cast the cut clusters of grapes into the winepresse. Which being done, the winepresse is troden without the *Citie*. And by whom but by Christ the King, comming forth of heaven with his heavenly troope of horsemen? That forsooth it is, which the holy Ghost would signifie, by mentioning of horses immediately added: and blood, saith he, came out of the winepresse even to the horse bridles. For wherefore is that concerning horses inserted, unlesse by this marke he might give notice, that the winepresse should be troden by him, to whom that company of horsemen belonged.

That therefore I may comprehend the matter in few words, this is the summe of that vision of the vintage. The Angel the Vintager with the helpe of the Saints, the government of whom

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for

Verf. 11.

13.

14.

15.

Verf. 20.

Chap. 14. for the effecting of this businesse is committed to him, shall lop and cut away the clusters of grapes belonging to the Beast; and by that his cutting off shall cause them to be gathered together into Armageddon; and being gathered together the Lord Iesus shall tread them at his coming: according to which Paul saith, concerning the man of sinne (which is this selfe same Beast) that he shall be destroyed by the Lord, *ἐν ἑνὶ ῥεῖα τῆς παρουσίας αὐτοῦ* with the brightnesse of his coming.

2 Thess. 2. 8 Now both as well the Haruest as the Vintage, is obtained by prayers: the Haruest (as it seemeth) by the prayers of the Church universally: for the Angel which there beareth the perfon of the suppliants, is said to come generally out of the Temple: but the vintage rather by the prayers of the Martyrs and Confessors, against whom the wicked ones exercised crueltie with slaughters and torments, and sacrificed then to Christ; wherefore the Angel which calleth for this, cometh out of the place where the Altar standeth, and is said to have power over the fire, even the fire of Martyrdome. For that is commonly known, that the blood of the Martyrs cryeth to God for revenge. For surely the Scripture every where witnesseth, that the divine power will bestow neither prosperitie upon the Church, nor inflict punishment upon their enemies, without their prayers. So at the prayers of Daniel the captivite of Babylon is set at libertie. And in the parable concerning the widow wearying the unjust Iudge with her clamors, the application is, that God in like manner constrained by the prayers of his Elect, will at length rise up to their revenge. Adde hereunto, that, when the trumpets should be sounded for the destruction of Rome, the prayers of the Martyrs are first called into remembrance by God at the incense offering. Heare therefore O Christ the King and call to thy Fathers remembrance so many humble supplications of thy servants for thy kingdom, so many groanings of the afflicted and flaine for thy name sake; and when the time that shall seeme unto thee most fit shall come, Arise reape the Haruest, and gather the grapes.

Thus farre Reader I was able to proceed in this more large kinde of interpreting, and no further. In the rest which remains, I only give Propheticall Essayes; to wit, part of those which three or foure yeeres agoe I had communicated privately to my friends upon most of the Apocalypstique visions. Those whatsoever they be Reader I commend

Verf. 18.

* Apodosis.

mend to thy courtessie; and beseech thee to make a favourable construction thereof: untill our Good God Almighty shall bestow abilitie and leisure upon me, to finish these also in the same method with the former (except the iudgements of learned and godly men shall prohibit me.) Moreover, thou shalt know that in these I thought not fit to keepe so strict an order of Chapters, but I have set the mystery of Babylon before the vision of vyals; which yet Iohn hath set after; whether because one of the Angels of the vyals had declared it? or because he would put it as a Key for the opening of all the foregoing visions? it seemeth to be for both causes. But it is not fit for the interpreter every where to keepe the same order as the Historian doth.

Concerning mysticall Babylon the head Citie of the Apostasie of Christianitie.

At Chap. 17.
The Metropolis of * Apostacy *μυστήριον*, or mysticall Babylon; * *ἀποστασία*. is the Citie of Rome, or, as we now call it, the Sea of Rome, being in times past the Spouse of Christ become not onely an Harlot, but also *μήτηρ τῶν πόρνων* the mother City of Harlots, that is, the head of the Cities Christian spiritually committing fornication with her. Where Reader, I would have thee to observe even this first (because we are now about the chiefe part of the Revelation) that the great and universall * Apostasie of the visible Christian Church is not defined and marked of the holy Ghost by any other heresies or errors, then that spirituall fornication so much layed to the charge of ancient Israel also. This only therefore as a * guide ought to be regarded by him, whosoever would search out of the Records of Ecclesiasticall affaires the beginning, progresse, stay and decrease, of the Apostasie of Christianitie; if he ayme at this marke, that which is sought may even palpably be perceived; but if otherwise, he shall either faile, or be uncertain. For though this Babylon be guiltie of other errors, yea heresies (for it is no new thing, that harlots and whores be infamous for other vices and crimes also) yet seeing the holy Ghost hath marked that great Apostasie of the visible Church with none of those, therefore they are to be accounted either symptomes only of that Apostasie, or adventitious errors, and such as are alike common to other times and sects; or if the heresie shall happily be of great moment (as is that of justification and salvation hoped for by the merits of works) yet it is such as which

- Chap. 17. which of late, and when the *Whore* was now grown old, hath been permitted by the just judgement of God to enter into the Church, as it were *πανάς τις μετάνος ἀντιμίσθια* a recompense of her great error: least indeed they who had so long and so obdutely contemned the long suffering of God, and this preaching of the *Witnesses*, afterward (as we read was provided against our first parents) stretching out their hands should take of the fruit of the tree of Life and eating thereof should live for ever.
- Rom. 1. 27.
- Gen 3. 22.

Furthermore Reader, this is singular in this place, nor to be passed over with light observation (of which likewise I advertised thee in the *Apocaliptique Key*) to wit, that this vision concerning the great *Whore* and the *Beast* bearing her, is opened to *Iohn* and us by the Angel (which he used not to doe) by a most plaine interpretation: without doubt to that end, that by the benefit of the interpretation thereof, as being the chiefest vision of all the rest, the other mysteries contained in the *Revelation*, hitherto indeed shut up, but depending upon it wonderfull artificially, might be revealed. Here therefore be attentive, and least the Angel shall have taken this paines in vaine as farre forth as it concerneth thee; remember this right well, that the interpretation of the Allegory or parable (such as this of the Angel is) is not a new Allegory or parable. For what strangeness should this be, or more truly madness of an interpreter? or what profit is there of interpreting an Allegory by an Allegory, or a parable by a parable? therefore doe not thou here look after I know not what ages of the world, or such like fained things; but take the meaning of the prophetique Angel according to the letter *δὲν ἐν ἀλληγορίᾳ* *ἐστίν*, not as if he were yet allegorising, but rather interpreting the meaning; knowing that it is thy part not to open the meaning of the Allegorie, as other where it happeneth, but to apply its interpretation already given it to the things themselves.

Which application, as farre forth as God hath revealed to me, I will declare to thee thus.

1.

The *Woman*, which *Iohn* saw sitting upon the *Beast*, is that great *Citie*, which then reigned over the *Kings* of the earth, v. 18.

The Application. What is this but *Rome*?

2.

The *Beast* carrying her now become a *whore*, is that *Beast*, which

which before this vision being shewed to *Iohn*, was of a certaine Chap. 17. other forme, but he was not as yet of that shape, wherein he should carry the *Whore*; but in such a forme afterward he was to arise out of the bottomlesse pit, and in it at length utterly to perish: that is, that forme wherein he should carry the *Whore*, should be the last of the *Beast*, beyond which he should not continue his life, *vers.* 8. It followeth in the same *vers.* (that thou mayest know also by that marke that this is the very same *Beast* shewed, Chap. 13.) And they that dwell on the earth shall wonder, whose names are not written in the Booke of life from the foundation of the world laid, beholding the *Beast* which was, and is not, and yet is to come. In Greeke *καὶ παλαιὰ* * For so I read it with the Complutense Edition, *Primasius*, and the *Syriacque* Interpreter, *Est tamen adfutura est.* that it may agree in sense with the precedent description: The *Beast* which was, and is not, but at length shall ascend out of the bottomlesse pit. But now of what forme the *Beast* had beene before, and in what shape he was to ascend out of the bottomlesse pit; that we shall know particularly by those things which the Angel by and by addeth.

The Application. In the meane while, if the *Woman* be *Rome* it selfe, what then can this *Beast* of many formes be upon which she rideth (that is ruleth) but the Kingdome or Empire of *Rome*?

3.

The seven heads of the *Beast*, is a double type, first they are seven mountaines or hills, upon which the *Citie* being the Metropolis of the *Beast* is seated: againe seven orders of *Kings* or successive Rulers, and that on the same hills (which the unitie of the type setteth forth) * this is a sure marke of her) whereof indeed five, that is to say, of *Kings*, *Consuls*, *Tribunes*, *Decemviri*, *Dictators*, now in the age of *Iohn* were past: one (of *Caesars*) was yet remaining; but that also under Christian *Caesars* so tea nodo. to be changed, that it seemed as another Ruler, but of a very short continuance: yet in truth not another: but the last, and already I have said in respect of the changed *Caesarship* the eight, but in truth but the seventh (for there are onely seven heads of the *Beast*) that very same it is under which the *Beast* should be at length *κατασφραγισθήσεται*, that is, the bearer of the mylticall whore, and in that state and forme wherein she is seene of *Iohn* in the present

Chap. 17. present vision. In whose time it might be said, both that he was in time past, and notwithstanding not yet sprung up. For in time past he had beene a Beast under the courses of the five first heads, partly also the sixth; but as yet he was not under the course of the last head (to wit, of the *Popedome*) under which at length he should beare the *Whore*.

The Application. Now therefore hearken Reader; if the sixth head of the *Romane Beast* which reigned in *Iohns* age in the City *standing upon seven hills*; now almost for 12.* ages hath ceased to reigne there: it must needs be that he who now beareth sway there (since that which is as it were the seventh and of short continuance cannot be called a head) is that last, of long continuance and truly the seventh Ruler of the *seven hills*; and therefore that State, or Common-wealth of Nations over which *Rome* now reigneth, and long hath reigned, is that government which *Iohn* fore-saw should beare the *Whore*.

Verf. 12. ^{4.} *The tenne hornes of the Beast*, the Ensignes of the last head, are tenne Kingdomes, not yet risen in the age of *Iohn*; but into which at length the body of the *Romane Beast* should be rended, in his last course, by the wound of the *Cæsarian* head; and which with one consent should conferre all their authoritie upon the *Beast*, to be made whole and restored under the government of that last head.

The Application. But unlessse from that time that the Emperours have ceased to reigne at *Rome*, the *Romane* Empire be divided and rent into tenne or more Kingdomes (even of Nations in *Iohns* age, strangers from the Empire and barbarous) when, I pray you ever, or by what means at length shall we expect it to be divided?

Verf. 14. ^{5.} Those tenne Kingdomes, which shall so grow together, by the government of the false Prophet their head, shall fight with the *Lambe*, yet at length the victory falling out on the part of our Lord the *Lambe*.

The Application. That battell hath beene fought long since, and even daily is in action: this victory even in some sort is accomplished; but we hope shall be fulfilled sometime much more gloriously.

For

For truly out of the same *tenne hornes*, or Kings they shall be, who at length shall *hate the Whore*, whom they have so long borne (which partly we perceive to be fulfilled) shall *make her desolate, and naked, shall eat her flesh, and burne her with fire*. For God by whose providence it cometh to passe, that with so marvellous a consent they should grow together into this *Beast* of the last head, untill his appointed time: he even the same will sometime put into their hearts, that they shall execute his will also upon their Metropolis the *Whore*: these things the Angel hath interpreted.

But what moreover is contained in the description of the pa- Verf. 4.
rable, that this *Whore* held in her hand a golden Cup, full of abomi-
nations, and filthinesse of her fornication; likewise that she did Verf. 5.
beare her name written in her forehead: that needed not the inter-
pretation of the Angel. For truly in both there is an Allusion to
the custome of whores, and stewes in time past. Which whores
were wont to drink to their Paramours philters in a gilded Cup:
in the Stews the Cels had the name of the whores written upon
them: even as that of *Tertullian* declareth in his booke *De Pudicitia*:
under the very gates of lust, under the very titles of lust. But
Seneca more perspicuously, *Controvers. 2. lib. 1. Thou art called,*
saith he, a whore, thou stoodest in a common place, a title is put up-
on thy Cell. See also *Martiall. lib. 11. Epig. 46*. Moreover if a
whore was famous, it seemeth she bare her name and title not
onely written on her Cell, but in her forehead. *Seneca* intimateth
that in the place cited: *Thy name, saith he, hangeth in thy fore-*
head, thou hast received the reward of adultery, and the hand that
was to give sacred things to God, hath received rewards. To which
Iuvenal also had respect, *Sat. 6*. concerning the unbridled lust
of *Messalina* the Emperesse.

— *nuda papillis*
constitit auratis titulum mentita Lycisca.
She stood naked With her gilded pappes bearing the title of
Lycisca.

But if that of *Seneca* be to be taken of the front of her Cell, this
also of *Babylon* may be so taken; neither wil it be harsh, for the na-
ture of the figure, which comprehendeth both, as wel the *Whore*,
as the place or Brothelhouse in which she prostituteth her selfe.

The

Chap. 15.

The fall of Antichrist.

O R,

The meaning of the seven Phyls as farre
forth as is yet given us to understand:

And first,
Of the Phyls in generall.

At Chap. 15.

THe holy Ghost propoundeth the history of the Phials, and of the Angels pouring them out two manner of waies. First in generall from the beginning of the 15. Chap. unto the end of the 5. vers. where the vision of the seven Angels having seven Phyls being only briefly rehearsed: before he cometh to the particular description either of the Angels or Phyls: a narration is framed of another vision exhibited together with them; wherein is figured for the time of the pouring them out, the state of the Church cleansed from idolatrous pollutions and filthinesse in that sacred Laver or Sea of the Temple not made of brasse as *Solomons*, but of Cry stall, and singing the * *triumphant Song* for the victory over the *Beast* the whole time of the effusion: and that whiles yet she stood upon the brimme of the Laver, as it were scarce gone out of the bath wherein she had cleansed her selfe.

Vers. 2, 3.

* ΕΠΙΧΡΟΥ.

Vers. 6.

Then he cometh to the cloathing and preparation of the Angels, and to describe the Phyls particularly from those words of the 6. vers. *Kai ēxēdoun oi ep̄tē Angeloi oi ēxōntes tās ēp̄tē phylas, ix tō naō, &c.* And the seven Angels came out of the Temple having the seven plagues, clothed in pure and white linnen and having their breasts girded with golden girdles, that is, in their Priestly habite.

Ezek. 44. 17.

18. Maie-

mon de vastis

Januarii,

c. 10. sect. 1.

Vers. 5.

For take heed that thou joyne not the words which we have set downe, with those of the precedent vers. for truly that which is there said of the *Temple of the Tabernacle of the Testimonie opened in Heaven*, that pertaineth not to the beginning, but to the event of the Phyls. That is to say the Temple, which, in the meane space while the Phyls were poured out, was filled with smoke from the Majesty of God, and from his power, so that no man was able to enter, vers. 8. (he alludeth to the seven dayes dedication as well of the Tabernacle, *Exod. 40. 34.* as also of the

Temple,

Part. 2.

upon the little Book.

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Temple, 1 *King. 8. 10.* 2 *Chron. 5. 13.*) the Phyls being past it will be to cleere; that the *Arke of the Testimony is false*, (Christ) shall be apparent: even as we have it at the sound of the seventh trumpet (*Chap. 11. 19.*) with which the last of the Phyls doth contemporize, hath been shewed, *Synch. 3. part. 2.*

* *Suppositions concerning the Phyls particularly.** *Hypotheses.*

1. The effusion of the Phyls signifieth the ruine of the *Anti-christian Beast*. It appeareth out of the Text: for which see *Synch. 7. part. 1.* For even as that former and more ancient * *Po-* * *Πολιτεία.* *line* of the Romane Kingdome was to be overthrowne by the plagues of the Trumpets: so this last by the plagues of the Phyls. This is the cause of so great likeness betweene them twain; sith even this last beareth the Image of the former Romane Politie.

2. The seven Phyls are so many degrees of the ruine thereof. For like as the *Beast* grew up by degrees: he is also so to be abolished by degrees.

3. Whatsoever then it is, on which every of the Phyls is poured out; that suffereth damage and losse from the Phyll; since the effusion of the Phyls, is the effusion of the wrath of God (*Chap. 15. vers. 1.*). Therefore no interpretation can stand here, whereby the effusion of a Phyll falleth out to the benefit of that, upon which it is poured out.

4. The *Earth, the Sea, the Rivers, the Sunne*, are something concerning the Antichristian Beast, answering to the earth, the Sea, and the Sunne. For all the Phyls are poured out upon the *Beast*: therefore also every of them upon something of the *Beast*, or at least which is inseparable from the satetie of the *Beast*, or concerneth his benefit.

5. The whole body of the *Beast*, or the Antichristian universe, is in like manner as it was done in the Trumpets, tacitly compared by the holy Ghost to the Systeme of the world, whose parts are Earth, Sea, Rivers, Heaven, Lights: So that the earth in the Popedome answereth to the earth in the naturall World; Sea, to sea; Rivers, to rivers: Sunne, to sunne.

6. To conclude (as already I have once or twice shewed) because God useth Angels as ministers of his providence, for moving

P p,

ving

Chap. 16. ving and governing of the motions and changes of humane affaires: therefore those things that are brought to passe by the the hands of many, are notwithstanding attributed to an Angel as it were the ruler and guide of the thing to be done, after the common manner of speaking.

The Exposition of the Phylls according to the rule of the suppositions.

Verf. 2. *The first Phyll powred upon the whole body of the Beast.*

* *Vertice ad auras atheri- as tendit.*

The *Earth* in the Antichristian universe doth signifie the people, or the common sort of Christians, the footstool (the more name) of Antichrist; upon which as the *Basis* that vastnesse of Papall Hierarchie being built, like the Tower of Babel -- * *reacheth to the very skies.*

The Phyll being powred out upon this *Earth* pertaining to the Beast, it drew that disposition from the effusion, that it filled the followers of the Beast, with furie and madnesse, as it were with *ulcers*, and those so foule and malignant, that they could not be healed; nor be closed up by any Cicatrice, but they would breake forth againe.

This was fulfilled when the Christian common people, called the *Waldenses*, *Albigenses*, *Wicliffists*, *Hussites*, and by other names, began every where to renounce the authoritie of the Beast, calling Rome *Apocaliptique Babylon*, and the Pope *Antichrist*: with which blasting of its earth burning with the * zeale of God, the followers of the Beast being stricken, they were wholly enflamed, with the *ulcers* of griefe and indignation; by which being enraged they for very many yeers wonderfully tyrannized with fire and Sword; but in vaine; for they were smitten with an *evill* and incurable *ulcer*, which the more they bestirred themselves, the more it grew worfe and worfe with them. So in times past the Land of *Egypt* being sprinkled from Heaven with dust like ashes, it filled all the Egyptians and their cattell with ulcers. Now the world of the Beast is called * spirituall *Egypt*, Chap. 11. 8. and thereupon the ulcerous sore here isto be interpreted * *spirituall*, that is, mystically, and by analogie: which is diligently to be observed in the figures of the two following plagues also, taken from the same history.

The

The second Phyll upon the Sea of the World of the Beast.

The *Sea* in the Antichristian world is the whole compasse of the Papall Society, wherein not onely severall Christians, but whole Nations, People, Kingdomes, Provinces, Diocesses, or therwise among themselves dis-joynd and severed, are gathered together in one: or thus: the *Antichristian Sea* is the compasse of the Popes jurisdiction or dominion compassing and enfolding (as the Sea doth the Land) men and Nations worshipping Christ.

The second Phyll being powred out upon this *Sea*, presently it became *as the blood of a dead body*, or cold and congealed blood, such as is wont to be of those that are dead and slaine, or of a member cut off; seeing it is destitute of the influence of spirit and heat, the entercourse with the fountaine of life being dissolved. The sense is. The *Pontificall Sea* was slaine as it were with death, beheading, or slaughter.

Now this was fulfilled, when by the labour of *Luther* and other famous reformers of the Church of that Age, God wonderfully blessing their undertakings, not now some single persons onely of the common people of Christendome, but even whole Provinces, Diocesses, Kingdomes, Nations, and Cities renounced communion with those of the Beast, and there being made a great dismembring of the dominion which was so large in times past, they departed from the body of the Beast. By which event the *Sea* of the Popes Dominion became dead for a great part of it, like *the blood of a dead body*; in which the Popes creatures could no longer breathe and live.

The third Phyll upon the Rivers and Fountaines of the World of the Beast.

The *Rivers and Fountaines* of waters of the Bestian world, are the ministers and defenders of the Antichristian jurisdiction, whether Ecclesiasticall, as Iesuites, and other Emisary Priests; or even Secular and Lay, as the Spanish champions, to both of which as from that jurisdiction is committed a charge of fol-

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liciting

Chap. 16. liciting and advancing the cause, which they call Catholique, in like manner as the rivers derive their originall out of the Sea: so also they bestow their labour and cost, to the enlarging and preserving of it; even as also the rivers returne to the Sea.

Now these *Rivers* whilst they at randome runne through their Channels, wherein now there was no more safety for them; by Gods just judgement, by the effusion of the third Phyll, are turned into blood, in like manner as even they had heretofore imbrued the Saints of God, and his *Prophets* with blood. For from this Phyll the state of the Beast, came to that passe, that the ministers and defenders thereof, now changing course, are compelled to suffer the same slaughters, wherewith they had beene accustomed to slay the *Saints and Prophets of God*, while their government flourished, as it is plainly set forth, *vers. 5, 6.* as it were a Key for the opening of the parable.

Which thing concerning the Ecclesiasticall Emissaries with their attendants I thinke was fulfilled, when in our *ENGLAND*, in the reigne of *ELIZABETH* of famous memory, and also afterwards, those bloody Proctors for the authoritie of the Beast, were according to the lawes made for that purpose punished with death (which had never before befallen them) for soliciting the Papall cause. And not they alone, but the Spanish champions for the cause of the Beast, who were much more to be feared then they, going about to recover by force of armes, the dominion of the Church of Rome, thirsting for blood, drank blood by full draughts, especially in that memorable overthrow of the yeere 1588. and some yeeres following; the *English* and the *Dutch*, by Sea and Land, abundantly powring out the Cup of the mightie hand of God. So that wonderfull great praise was given to God for his just and true judgements upon them both, not onely of the Islanders themselves, revenging their blood now long since shed: but also of the neighbouring French groning yet under the Crosse and the Altar, yea even then the Massacre of the yeere 1572. being fresh. And thus far the Physals seeme to have gonne on: the rest remaine to be powred out yet.

The fourth Phyll upon the Sunne of the Beastian heaven.

Verf. 8, 9.

What the *Sunne* is in the world of the Beast, that we may search

search out; first it is thoroughly to be looked into, what the *heaven* may be, lest otherwise wanting the line of Analogie, we wander farre from the scope. For the *Sunne* is not to be placed or conceived to be any where but in an heaven fit for it. The *Heaven* therefore of the Antichristian world, is either that supreme and universall authoritie of the Pope; or any other excellent, and regall Authoritie whatsoever in that world of the Beast, that is, in the whole universality of the Provinces acknowledging the Pope of Rome for their head. For so in the physcall world, all that which is upward, and above the earth and waters is called *Heaven*, in the notion of the *Hebrewes* and the holy Ghost. Now in that Antichristian heaven (according to the type of naturall Heaven) there are very many *Starres*, and of a divers magnitude, Princes, Dukes, Prelates, Lords of Countries, and Kings. There are also *great lights*, like *Sunne* and *Moone*. All which are carried about with the motion of the *Heaven*, and by direction thereof keepe their courses. Now of these, the most glorious, and by far the greatest light of all, which shine in the Papall Firmament, is the Germane Empire, the proper inheritance of the House of *Austria* now for these two hundred yeeres or thereabouts. Is not this therefore the *Sunne* of that *Heaven*? Now upon this *Sunne* the fourth Phyll is even now to be powred out; that it being pulled away from the heaven of the Beast, and shining to another purpose, may burne and torment the inhabitants of the Antichristian world, even to blasphemy, whom before it was wont to refresh with its heat and beames.

And behold, whilst I bring to light, these things which before I had written, a fame hath filled the whole Christian world, the godly rejoycing at it, that there is now at length come from the *North* Gods revenger of wrongs, to succour afflicted and distressed Germany; a godly King, happy, and which way soever he cometh, a conquerour, whose prosperous progresse is wonderfull speedy. Is not this he, whom the Lord of Hosts hath destinated to execute the worke of this Phyll? So I hope and heartily pray. *Gird thee with thy sword therefore, O great King, goe on prosperously and beare rule: because of truth, meeknesse and righteousness: and thy right hand shall teach thee marvellous things.* Psalm. 45. 3, 4.

*The fift phyall upon the Throne
of the Beast.*

Verf. 10, 11. The fift phyall is to be powred out upon the Throne or Seat of the Bealt; that is, *Rome it selfe*. Where the holy Ghost hideth not the matter any more with any vaile of Figures or Allegories; haply becaufe of the great light which shall then arife to these Propheties by this most evident signe, whereby it shall be cleere what phyalls are past what to come.

Now by this destruction of the *Ciue of Rome* (which I thinke to be the very same, which is said shall immediately follow the resurrection and ascension of the witnesses, Chap. 11. verf. 12. 13.) the name of the Pope shall not indeed utterly perish, but from thence forth he shall be deprived of his glory and splendor, so that for grieve they shall bite their tongues: in the meane time notwithstanding persevering as yet in their impenitency their hearts being hardened, they will abuse their griefs unto further blasphemy.

The sixt phyall upon Euphrates.

Verf. 12. The sixt phyall shall be powred out upon that *great River Euphrates*, that being dried up, a passage may be prepared for new enemies of the Bealt to come from the East; that is, for the Israelites to be wonderfully converted to the pure faith and worship of Christ, and now seekers for the kingdome promised so many ages since. Whom the worshippers of the Bealt haply shall esteeme for the army of their feigned Antichrist to arise out of the Jews, God so revenging the oblinacy of their errour: of whom that we are the forerunners, they doubt not at this day to affirme.

But that I may take these *Kings to come*, as it is said, *from the Sunne rising*, to be the Jews, two things serve for it. First, that this is the last phyall save one; at which therefore except the Jews should be converted, it should necessarily come to passe, that they should be destroyed (with the rest of the enemies of Christ amongst whom they yet remaine) in that great Day of universal revenge and judgement, which the next and last phyall shall bring

bring upon them. Then the place of *Esay* tending to that purpose perswadeth me to this, whence this of the Revelation is borrowed, as it is very likely. And the Lord, (saith he, Chap. 11. 15, 16.) *will destroy* (I had rather turne it, *Like as the Lord hath destroyed*) *the tongue of the Egyptian Sea, and* (rather [to]) *he shall lift up his hand upon the River* (Targum the River Euphrates) *in the strength of his spirit, and shall smite it in the seven streames, so that men may passe over it dry shod.* 16. *And there shall be a way for the remnant of my people which shall be left by the Assyrians* (therefore Euphrates is understood) *as it was in that day, wherein he ascended from the land of Egypt.* Let the Reader looke upon Zach. 10. 10, 11. and there the Chaldee Paraphrast.

But what at length shall we say this *Euphrates* is, whose waters shall be dried up? For I something doubt whether it be to be taken literally or no, especially in the place of *Esay*. In the meane while to this of the Revelation I would have something of a parable and allegory interlaced, and yet not very much; that the Analogie of the other phyalls, concerning the object of the powring out, may also here remaine safe. For mysticall Babylon it seemeth shall have her *Euphrates* also, even as that ancient Babylon; to wit, the Turkish Empire as I conceive, which shall be the onely obstacle to those new enemies from the East, and on that part the only defence of the Bealt. Neither will such understanding of *Euphrates* be without example of *Esay* himself, who Chap. 8. 7. by the like parable of *Euphrates* hath expressed the Army of the Assyrians bordering upon the same River. The Lord, See *Jerem.* 51. 47, 2, & c. *saith he, shall cause to come against them* (the Syrians and the Israelites) *the waters of that River* (so Euphrates *נַחַל הַיַּרְדֵּן* is wont to be called) *strong and many, the King of Assyria and all his glory* (Targum his Army) &c. why should not now this *Euphrates* of the phyalls by the same reason be understood of the Turks? being no lesse borderers upon Euphrates before their overflowing then the Assyrians, yea inhabitants of the same tract. To this it maketh not a little, that the loosing of that great Army of Horsemen long stayd at that great River Euphrates, at the sound of the sixt trumpet, Chap. 9. 15. we interpreted to be meant of the *Turks* thence to overrun the Romane Empire, having followed the series of the trumpets and the apt truth of the matter.

Therefore

Chap. 16.

Therefore by the sixt phyall this Euphratæan deluge shall be dried up. Plainly according to that which is said, *Chap. 11.* that next after that overthrow of the *Citie* which shall come to passe in a great earthquake (which there we fitted to the former phyall) the *second Woe shall be past*, that is, the plague of the sixt trumpet. But by what means, that is, to come to passe, and by what authors; whether by the Jews themselves (which happily *Ezechiel* intimateth, *Chap. 38. and 39.*) who shall possesse the holy land again; or by some intestine discord fitly to goe before the returne of these; or happily both, but in order and one after another; or by some other cause; we shall labour in vain in guessing, as at a matter wholly yet to come. Whatsoever it be, this let being removed, it is said a way of going to some place is prepared, for these new Christians from the East; and that as it seemeth to make an expedition against the Beast; to the ruine of whom all the physals serve. For whence otherwise, or wherefore from this drying up should so great a trembling and feare at an instant assaile the worshippers of the Beast, yea even the Devils themselves as it seemeth, that it should minister occasion for so horrible and unheard of a preparation for warre, as is here described; unlesse they with their whole diabolical band should feare all extremities by the coming of these new Kings of the East?

The seventh phyall upon the Aire.

Vers. 17.

The seventh and last phyall is powred out upon the *Aire*, that is, on the *power of the Aire*, or of Satan; embracing and fostering in his bosome the dominions, not of the Beast onely, but of all the enemies of our Lord Christ in what countrey soever. Now as the Beast fetcht his spirit and life from the beginning out of him; so upon his power and conduct especially the last fortunes of the worshippers of the Beast shall depend: which may appeare as well by the preparation of so many allyances and aydes for the warre of this last phyall, to be procured, as it is said by diabolical devices: as also from that, that the Dragon Satan, now not only by his Vicars the Beast and the false Prophet, bestirreth himself to bring his matters to passe by raising this universall army; but he by himselfe, in this last danger of his Kingdome it may seeme shall have his proper and peculiar parts to act also, *vers. 13.* especially

cially in calling them forth to joyne in this warre, with whom otherwise the Beast and false Prophet, as they had at no hand prevailed by their authoritie, so neither by favour, or representation happily of the common danger.

Therefore upon so many enemies gathered together in one by the conduct of the *power of the Aire*, and shut up as it were in a Cave in *Armageddon*, the seventh Phyall shall thunder, not with a humane arme now any more, but with a heavenly and thunder striking revenge (*for it is the battell of that great day, and of God Almighty.*) By this the overthrow of the Beast shall be thoroughly consummate; neither shall there be an utter overthrow of a Cell only, or of so much as is within the wals of Babylon, as before under the fift Trumpet, but of the Citie it selfe, that is, of the Senate and people of Babylon, wheresoever they shall be after the destruction of the Towne: Moreover of all Kings, and Cities till then committing fornication with Idols and false gods, and of other Tyrants joyning together in opposition against the holy Church of Christ.

*Concerning the thousand yeeres of the
seventh Trumpet and other propheties,
of Wonderfull things contemporizing therewith.*

Here Reader, I will briefly deliver what I thinke, nor in a matter incredible in respect of inveterate prejudice, and the most abstruse of all the prophetical Scripture, and most to be admired, will I make any overlong discourse. In so great a mystery, it will be sufficient to understand the matter in generall, and not curiously to search into the reasons of severall circumstances: least happily enlarging more freely then is requisite, that of *Solomon Prov. 10. 19.* be laid to my charge. *In the multitude of words there wanteth not sinne.*

But concerning the matter it selfe, it is grounded upon the undeceivable sequel of the *Apocaliptique* order, which before I have demonstrated; and the consent of other Scripture especially Prophetically, doth wonderfully confirme the same. This was so plainly perceived by the Christians of the next Age after the Apostles that

Chap. 20. that *Iustine Martyr* witnesseth, that not onely himselfe, but if *there were*, at that time, *any entirely Orthodox Christians*, they did with full consent beleve it.

Which opinion of the first Christians, their successours after an Age or two rejected, either because it was corrupted by some additions, or (as indeed I suppose) not rightly understood; notwithstanding the heat of contention being proceeded in so farre, before the matter could be brought to an end (which thou mayest justly admire and grieve at) that who so could not otherwise quit themselves from the force of the contrary opinion borne up by the foundation of the *Revelation*; would rather call into question the most Divine Prophesie, witnessed and sealed both by all the Disciples of the Apostles, and their next successours; yea and by presumptions fained for that purpose openly and boldly extenuate the authoritie thereof, rather then yeeld and submit: till at length having gotten a fit interpretation (as they themselves then supposed) of *this thousand yeeres*, yeelding the *Revelation* to be Canonically, they desisted from their impious and fearefull enterprise.

But truly, Reader (that I may stay thee no longer in the preface) I will so deliver the whole matter, that as little as may be, I may seeme to have departed from the received opinion, concerning the day of the coming of Christ, immediately following the ruine of Antichrist. Doe thou weigh the matter in the feare of God, setting apart all prejudice, and out of the judgement of charitie pardon me, if any where I shall erre. So therefore take it.

That the *seventh Trumpet*, with the whole ** space of the thousand yeeres*, and other propheties thereto appertaining doe signifie that *great Day of Iudgement*, יוֹם דִּינָא much spoken of by the ancient Church of the Jewes, and by Christ and his Apostles, not some short space of houres (as it is commonly beleaved) but (after the manner of the *Hebrewes* taking a day for time) a continued space for many yeeres, and circumscribed within two resurrections, as it were the bounds: ** a Day*, I say, first, to beginne at the particular, and as it were morning Iudgement of Antichrist, and the rest of the living enemies of the Church, by the glorious *ἐπιφανεία τοῦ κυρίου* appearing of our Lord in flaming fire: and then at length to determine (after the

* *Iustinus Martyr.*

* XI AIE-
THPIAI.
* With the Prophesie every where (as when they say in that day) and otherwise in the Old Testament And in the New. Mat. 6. 11. with Luke 11. 13. Ioh. 16. 26. 2 Cor. 4. 2. Heb. 3. 8. 9. 13. &c. Likewise Chap. 4. to conclude. 2 Pet. 1. 12. Ioh. 1. 1. where it is said: we for ever.

reigne of the thousand yeeres granted to new Jerusalem his most holy Spouse upon this earth: and after the utter destruction of new enemies yet to arise, the *great Day* waxing toward evening and Satan being againe loosed) at the universall resurrection, and judgement of all the dead. Which things being finished the wicked shall be cast into Hell to be tormented for ever; but the Saints shall be translated into Heaven to live with Christ for ever.

This indeed is that time of the wrath of God upon the Gentiles, and of judging the cause of them that died for Christ, for which the triumphing Elders give thanks at the sound of the seventh Trumpet, Chap. 11. 18. For that then God would give reward to his servants the Prophets and Saints, and them that feare his name, small and great, and would destroy them which destroy the earth.

This is that *Day of Iudgement and perdition of Wicked ones*, of which Peter 2 Epist. Chap. 3. vers. 7. speaking presently addeth: but be not ignorant of this one thing, beloved (to wit, the day which I even now spake of) that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. In which same day indeed, the Apostle with his brethren of the same kindred the Jewes (to whom he writeth) expecteth that new forme of things to come, of which by and by he saith, vers. 13. But we looke for new heavens and a new earth, according to his promise, wherein dwelleth righteousness. Observe, according to his promise. But where was this promise of new heavens and a new earth extant (when Iohn had not yet seene the *Revelation*) except that of *Esay*, Chap. 65. 17. and 66. 22. which promise surely whosoever shall read, I should marvell, if he should judge that it shall be fulfilled elsewhere, then on earth.

This also is that Kingdome joyned with the appearance of *ἐπιφανεία*. Christ ready to judge the world; of which Paul to Timothy, 2 Epist. Chap. 4. vers. 1. I charge thee before our Lord Jesus Christ, who shall iudge the quicke and the dead at his appearing, and his Kingdome. For after the last and universall resurrection, according to the same Apostle, 1 Cor. 15. vers. 24, 25, 26, 27, 28. Christ (the last enemy being destroyed, that is, death) shall deliver up the Kingdome to his Father, that he may be subiect to him, who subdued all things to himselfe; so farre is he from being said then to enter upon any new Kingdome. That Kingdome therefore which neither

Chap. 20. Shall be before the * appearance of our Lord, nor after the last resurrection, is necessarily to be concluded between them.

* ἐπιφάνεια.

This is that Kingdome of the Sonne of man which Daniel saw, who when the times of the horne of Antichrist were fulfilled, or the times of the Gentiles come to end (Luk. 21. 24.) shall appear in the clouds of Heaven, when there shall be given him power, glory, and a Kingdome; that all People, Nations, and Languages should serve him: or when (as the Angel by and by expoundeth it) a Kingdome, power, and greatnesse of Kingdomes under the whole Heaven (marke it well) shall be given to the people of the Saints of the most High, Dan. 7. 13. 14. Also the 18. 21. 26. 27. Neither yet (as I said even now) shall this Kingdome be after the last resurrection: since the Sonne of man is not to enter upon a Kingdome then; but, as Paul witnesseth, to lay it downe and deliver it to his Father. Now that the same Kingdome is handled in both places, as well by John as Daniel, may be proved by these two Arguments. First, that both begin at the same terme, to wit, the overthrow of the fourth or Romane Beast: that of Daniel when the Beast governing under that last regiment of the horne with eyes, was slaine, and his body given unto the burning flame, Dan. 7. 11. 21. 27. That of the Revelation, when the Beast and false Prophet (that wicked horne in Daniel having mouth and eyes as a head) are taken, and both cast alive into a lake of fire burning with brimstone. Secondly, from the same session of Iudgement promised to both. For it will appeare that the one is borrowed from the other, and altogether tend to the same purpose, by comparing the words of the description of both.

Verf. 10.

Verf. 9.

Verf. 10.

Dan. Chap. 7.
I beheld till the thrones were set. For so it is to be rendered with the Vulgar, 70. and Theod. and so the word רמה or רמי for a throne is used in Targum at the 15. v. of the 1. cap. of Jer.

And the Iudgement was set. That is, the Iudges, as in the great Sanedrin of the Iewes, to the rule whereof the whole description is framed.

Rev. 20. 4.
And I saw Thrones.

And they sate upon them.

And

And iudgement was given to the Saints on high: that is, power of judging. Hence is that of Paul, the Saints shall iudge the world.

And the Saints obtained the kingdome: that is to say with the sonne of man, who came in the clouds of heaven.

And iudgement was given unto them.

And the Saints lived and reigned with Christ a thousand yeers.

Chap. 20.
Verf. 12.

Furthermore I would have the Reader understand this. Whatsoever almost is found from the Iews, whatsoever is delivered by the Lord in his Gospel, or any where in the new Testament by the Apostles concerning the day of the great judgement; that is taken out of this vision of Daniel; to wit, that judgement to be accomplished by fire, Christ to come in the clouds of heaven, to come in the glory of his Father with multitude of Angels, the Saints with him to judge the earth, Antichrist to be abolished by the brightness of his coming, &c. So that they goe about wholly to undermine the pillar of the Evangelicall faith concerning the glorious coming of Christ, who, neglecting the ancient tradition of the Church, endeavour to turn this prophesie to another end.

Lastly, that I may conclude; this is that most ample kingdome, which by Daniels interpretation, was foreshewed to Nebuchadnezzar in that Propheticall Statue of the foure kingdoms: not that of a Stone cut out of a Hill whiles yet the Series of Monarchies remained (for this is the present state of the kingdome of Christ) but of the Stone when they were utterly broken and defaced, to become a Mountaine and to fill the whole world.

These things Reader I have thus discussed, not rashly affirmed. I leave the whole matter to the Church to be determined by the Word of God: to the iudgement whereof, as it is meete, I doe willingly submit mine opinion concerning this myserie.



IN
THE DIALOGVE OF IVSTINE
MARTYR WITH TRYPHO THE IEW
there is a notable place concerning the
thousand yeers Raig of Christ.

TRYPHO.

BVt tell me the truth; doe you confesse the restoration of *Ierusalem* and doe ye expect the gathering together of your people, that they triumph together with Christ, and the Patriarchs, and the Prophets, and our Tribes; or those also who before your *Christ* came were Profelytes? or doe you grant those things that you may seeme to get the better of us in dispute?

IVSTINE.

Trypho. I am not brought to such a pinch, that my words and thoughts should differ. I confessed to you heretofore that not only I, but many besides me doe verily thinke as you well know will come to passe. Πολλοὶ δ' αὖ καὶ τῶν (ὅν) τῆς καθαρᾶς καὶ ἁγίας ὁντων χριστιανῶν γινώμεν, τὸ το μὴ γνωρίζειν ἐσθίμαγὰ σοι. τῷ γὰρ λεγόμενους μὲν χριστιανούς, ὄντας δὲ ἄθεους καὶ ἀσεβεῖς ἀπερρίπτει, ὅτι κατὰ πάντα βλάστημα καὶ ἄδεια καὶ ἀνόητα διδάσκουσιν, ἐδηλωσά σοι. i. But contrariwise I have signified to thee that many who are not Orthodox and pious Christians deny this. I pointed out those to thee who are in name Christians but indeed Atheists and prophane heretiques

heretiques, because what they teach is altogether blasphemous wicked and foolish. But that I may manifest to the world what I speake to you I will collect all our disputations into one body wherein I will set down in writing what I hold in this point agreeable to what I professe to you: my determination with my self is to follow neither men nor their opinions, but God and his word.

For although ye have conferred with some who beare the name of Christians, but are not so indeed, but dare blaspheme the God of *Abraham*, of *Isaac*, and of *Jacob*, and who say that there is no resurrection of the dead, but that presently after death their souls are received into heaven; yet you must not thinke that those are Christians, as neither any man (if he judge aright) will acknowledge the Sadducees or such like heretiques, as those of the *Genists*, *Merists*, *Galilaans*, *Hellenians* and *Pharisees* who are Baptists to be *Jews* (not to trouble you with the expression of all that is in my minde) they be called *Jews*, and the children of *Abraham*, and confesse God with their mouthes, but their heart (as God himself complaineth) is farre from him. ΕΓΩ ΔΕ, ΚΑΙ ΕΙΤΙ- ΝΕΣ ΕΙΣΙΝ ΟΡΘΟΙ ΝΟΜΟΝΕΣ ΚΑΤΑ ΠΑΝΤΑ ΧΡΙΣΤΙΑΝΟΙ, But I, and all entirely Orthodox Christians doe both know the future resurrection of the body, and the thousand yeers in that *Ierusalem* that shall be reedified, adorned, and enlarged; as the Prophets *Ezeziel* and *Esay* and others doe declare.

For so *Esay* of the time of those thousand yeers περι τῆς χιλιον- *Esa. 65. 17.* περι τῆς τριτοῦ ταύτης. For there shall be a new heaven and a new earth, and the former shall not be remembered, neither shall they come into their mindes; but they shall finde joy and rejoycing in those which I create. For behold I make *Ierusalem* to triumph, and my people to rejoyce and so forth to the end of the *Chapter*. But of that (for the dayes of my people shall be as the dayes of the tree of life) he addeth. In these words we understand that the thousand yeers are implicitly pointed at. For as it was said to *Adam* in that day thou eatest of the tree, in that same day thou also shalt die; we know he did not accomplish a thousand yeers: we know also (saith he) that saying, that a day with the Lord is a thousand yeers, is to our purpose. Moreover, a certaine man with us whose name is *John*, being one of the twelve Apostles of Christ, in that Revelation which was shewed to him, prophesied that

that our faithfull members of Christ should accomplish those thousand yeers at *Ierusalem*; and then the generall, and (in a word) the everlasting resurrection, and last judgement of all joyntly together; even that whereof also our Lord spake, wherein they shall neither marry, nor be given in marriage, but shall be equall with the Angels; even sonnes of the resurrection of God. For the gifts of prophesie are extant with us, even till this time, &c.

There is another place to this purpose in the same book.

After the discourse of the great Day of judgement which he calleth τὸ πρῶτον ἡμέραν τῆς κρίσεως; when the Iews should lament Christ whom they have crucified, and Christ himselfe inaugurated after the order of *Melchisedech* should be the Iudge of quick and dead, presently he addeth.

At whose second coming thinke not ye that *Esay* or other Prophets warned us to offer up sacrifices of blood, or drinke offerings, but true and spirituall sacrifices of praise and thanksgiving.

THE

THE
OPINIONS OF THE LEARN-
ED HEBREWS CONCERNING
the great Day of Judgement, and
the Kingdom of CHRIST
then to be.

C *Arpentarius* in his Commentary upon *Plato* his *Alcinous*, pag. 322. affirmeth; That the seventh Millenary, is called by the whole Schoole of the Cabalists, The great Day of Judgement: because then (saith he) they suppose that God will Iudge the souls of all men. By the name of the Cabalists (if I be not mistaken) he pointeth at the Doctors of the *Talmud*; with many of whom it is manifest this tradition was frequent, for we read in *Gemara Sanedrin, Perak Chalek*, אמר רב קטינא שית אלפי שנה הוי עלמא וחר חריב שנאמר ונשגב יהוה לברו כיום ההוא.

R. Ketina said; The world doth continue sixe thousand yeers, and *Esa. 2.11.17.* in one it shall be destroyed. Of which it is said; And the Lord only shall be exalted in that day. But he understandeth that destruction which shall be by fire; whereby the world shall be purified as gold,

and shall be freed from the servitude of the curse, under which it groaneth by reason of mans sinne, into the glorious libertie of the sonnes of God, *Rom. 8. 22.* It followeth a little after חניא כותיה רב קטינא כשם שהשביעית משמטה שנה לשבעה שנים כך העולם משמט אלף שנים לשבעה אלפים שנה שנאמר ונשגב הו לברו כיום ההוא ואומר מזמור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניך כיום אחמור

That is, Tradition agreeth with *R. Ketina*; Even as every seventh yeere of seven yeers, is a yeere of release: so of the seven thousand yeers of the world, the seventh thousand yeere, shall be the thousand of release, as it is said: And the Lord alone shall be exalted in that day. Likewise in the 92 Psalm (the title) is said to be, A

Rr

Psalme

Psalm (or) song for the Sabbath day, that is, the day that is nothing else but rest. Again it is said in the 90 Psalm. For a thousand yeeres in thy sight are but as yesterday.

Here let the Reader note two things. First, that the ancient Jews did understand that Prophecie in the second of *Esay* where these words, (*And the Lord alone shall be exalted in that day*) are twise taken, for the day of the great judgement, and the kingdom of Christ; whose steps our later *Rabbins* have seemed to imitate. *R. Schelomo* saith.

ביום ההוא הוא יום הדין *In that day, that is, in the Day of judgement.* Again, **לקומו** *when he shall arise to shake the earth terribly, that is saith he, ליום הדין* *In the day of judgement, when the Lord shall break the wicked of the Earth.* *Rabbi David Kimchi* saith **ביום ההוא בימות ברשעים** *In that day, that is, in the dayes of the Messiah, when the Lord shall execute his judgement upon the wicked.* That, *And the Lord alone shall be exalted in that day*: is as much as if he had said, **יהיה ידוה לשרר** *And the Lord shall be King over all the earth.* The other observable thing is that those *Rabbins* thinke that the tide of the *Psalm* **השבת** *doth appertaine to the argument of the Psalm, and ought to be understood of the Sabbathness of the thousand yeeres.*

And now I suppose that it is manifestly proved out of these *Rabbins* that the ancient *Jews* did define that day to be the space of a thousand yeeres, which they called the day of judgement. That which is more confirmed out of *Mitrasch tehidim*, upon that saying in the 90 *Psalm*. *Make us glad for the dayes* (or according to the dayes) *wherein thou hast afflicted us*: that is (saith he) *by the Babylonians, the Grecians, and the Romans, and that in the dayes of the Messiah.* And how many are the dayes of Messiah? *R. Iehosua* said, that they are two thousand yeeres; as it is said, *According to the dayes* (כימות) *wherein thou hast afflicted us, that is, according to two dayes: for one day of the holy and blessed God are a thousand yeeres, according to that, Because a thousand yeeres in thy sight are but as yesterday.* The *Rabbins* have also said, that according to the time to come (עומונו מן העולם הבא) *in the world to come, Heb. 2. 5.) The day of the Messiah shall be one. For God which is holy and blessed in the future (that is, in the future age) shall make one day to himself, of which day we read, Zach. 14. And there*

there shall be one day, which shall be knowne to the Lord, not day nor night; and it shall come to passe, that at evening time it shall be light. This day is the World to come, and the resurrection of the dead. Chap. 20.

But they agree not amongst themselves at what millenary this day shall be; neither doth the seventh millenary like them all. There have been of them, and yet men of no small authoritie, who touching the sixt millenary, have thought, as the house of *Eliab*; whose tradition is yet extant touching the space of 1000 yeeres of the great judgement, in these words,

תני רבית אליהו צדיקים שעתיד הקדוש ברוך הוא להחיותן אין הזרין לעפרם ואם תאמר אותן אלף שנים שעתיד הקדוש ברוך הוא לחדש בהן את עולמו שנאמר ונשגב הו לברך ביום ההוא צדיקין מה הן עושין &c.

That is, *The tradition of the house of Eliab. The Just Whom God shall raise up (to wit in the first resurrection) shall not return into dust. But if you make enquiry what is like to happen to the Just, in those thousand yeeres, wherein God which is holy and blessed shall renew his world, touching which it is said, And the Lord alone shall be exalted in that day; We must know, that the Lord shall give them as it were the wings of an Eagle to flie upon the face of the waters. Whereupon we read (Psalm 46. 2.) Therefore shall we not feare though the Earth be removed. But you will say perhaps, they shall have affliction: but he preventeth that (Esay 40. 31.) They that waite upon the Lord, shall renew their strength, they shall mount up with wings as Eagles.*

Yet he taketh it for granted that the world shall continue no longer then six thousand yeeres. His tradition is thus.

ששת אלפים שנה הוי יעמא שני אלפים תורה שני תורה שני אלפים ימור המשיח.

That is, *The World doth continue six thousand yeeres, two thousand before the Law, two thousand under the Law, and two thousand yeeres the dayes of Christ.* The one of which two thousand yeeres therefore according to his opinion was that great Day, of which it is said. *And the Lord alone shall be exalted in that day.*

Such was the opinion of *R. Asche* the brother of *R. Abba* in these expresse words: that is, according to the opinion of *R. Chanan* the sonne of *Thahalipha*: **אין הקדוש ברוך הוא מחדש את עולמו אלא לאחר שבעת אלפים שנה** *God which is holy*

holy and blessed shall not renew his world but at the seventh Millennium: But R. Asche said that that shall be אלפים לאחר חמשה עשר שנה after the fifth Millennium.

Moreover, we may in some part understand by those things which follow, what the ancient Rabbins thought touching the kingdom of the Messiah in that great Day to come.

In briefe summs of R. Eliezer the great (who lived presently after the second Temple) Chap. 34. thus we read:

הי אני נאם יהוה שאני מעמיד אתכם לעתיד לבוא בתהירות המתים ומוכז אחכם עם כל ישראל לארץ ישראל

That is, As I live saith the Lord, I will raise you up in the time to come, in the resurrection of the dead, and I will gather you with all Israel Petrus Galat. 12. book chap. 1.

Likewise the Paraphrast Jonathan (who lived before Christ) upon the 14 Chapter of Hosea the 8 vers. They shall be gathered together out of the midst of their captivity, they shall dwell under the protection of their Christ, and the dead shall live, and good shall grow in the land, and there shall be a memoriall of their goodnesse fruitifying, and never failing, as the remembrance of the sound of the Trumpets over the old Wine which was wont to be offered in the Sanctuary.

The Targum upon the 50. Psalm, the 8. vers. The Just shall say (ביום דינא רבא) in the day of the great Judgement: Our God shall come, and shall not keepe silence, that he may revenge his people.

R. Saadas (among those Rabbins whom (הנאונים) they call excellent) upon that in the 7. Chapter of Daniel, the 10. vers. And the Judgement is set, and the Bookes are opened, &c. הוא יום הדין כבתיב כי הנה יום נא כווער כתנור וכתיב ויגבה יהוה צבאות כמשפט וכתיב לכן תבול נאם יהוה הוא יום הנורא בעת יקום אלוה למשפט: That is, the day of Judgement, as it is written: * Behold the day cometh that shall burne as an oven. Likewise, * And the Lord of Hostes shall be exalted in judgement. Again, * why wait ye for me, saith the Lord. That is the great day at which time God will rise to Judgement.

And a little after:

ורע כי דינא יתיב וכפשרין פתיהו אשר ביארתי למעלה יום

* Mal. 4. 1.
* Esay 5. 16.
Zeph. 3. 8.

יום רין וידם פקיר הוא יום העתיד לדרוש כל מעשה בני אדם החיים והמתים:

That is: And know thou, that (the iudgement is set, and the bookes are opened) which I have interpreted formerly of the day of Judgement, and time of * visitation: there shall be a day wherein * Wisd. 3. 7. all the actions of the sonnes of men, both quick and dead, shall be searched into.

The same vers. 18. The Saints of the most high God shall receive a Kingdome: על אשר ימדרו ישראל ביהודה הנשר מרם מלכותם ותנתן לאלו ארבע מלכיות וירשו המלכות בעולם הזה ויגלו ישראל וישתעבדו תחתם עד העולם הכא עד שימלך משיח:

That is: Because the children of Israel have rebelled against the Lord, their kingdome shall be taken from them, and shall be given to these foure Monarchies which shall possesse the kingdome in this world, and shall lead Israel captive and subdue it to them even till the world to come, untill Messiah shall reigne.

Compare that of Luk. 21. 25. to wit, The Jewes shall be led captive into all Nations, and Ierusalem shall be trodden under foot of the Gentiles, untill the times of the Gentiles be fulfilled. Then they shall see the Sonne of man coming in a cloud, &c.

And that of Tertullian against Marcion in his fifth Book and tenth Chapter. Christ the high Priest of the Gentiles will vouchsafe to accept and blesse the Circumcision the posteritie of Abraham, at his last coming when they shall know him.

With this agreeth that which we finde thus written in the Book Berachoth, Chapter קורין מאימתי (if we dare trust Petrus Galatinus) Ben Zuma saith, It shall come to passe, that Israel shall not remember their departure out of the Land of Egypt in the world to come, and in the dayes of Messiah. And how doth this appeare? That which is written in Ieremie the 23. (Will prove it) Behold the dayes come, and they shall say no more, the Lord liveth which brought the children of Israel up out of the Land of Egypt, &c. Which wise men interpret thus, not as if the name of Egypt should be blotted out, (or forgotten) but because the wonders, which shall be effected in the dayes of the kingdome of Messiah (that is, when he shall destroy the Kingdomes of the world) shall principally be remembered ויקר and their departure out of the Land of Egypt טפלה that is, shall be lesse spoken of.

R r 3

By

By these and the like let the Reader learne, why Saint Jerome doth so much charge the *Millinaries* with *Indaisme*: whereon he so earnestly insisteth, that this may seeme to be his prime argument, whereby he may convince that erroneous opinion. But howsoever that opinion be true or false, whether those Fathers were in an error or no; to be of the same minde with the Iewes is not alwaies culpable. But if otherwise; why doe we not explode the world to come, *Gehenna*, and *Paradise*? Doe not we Christians consent with the Iewes in these things? Have not we the names likewise (of the *Kingdome of Heaven* and the *Day of Judgement*) from the Iewish *Rabbins*? For where are those things read in the Old Testament? which yet are very frequent among the Iewish Doctors.

Moreover, who hearing the opinion of the ancient Iewes touching the one thousand yeeres of the day of Judgement, cannot but thinke with himselfe that he is moved to believe it, the Apostle *Peter* with them (for both his Epistles are directed to the Iewes) speaking of the *Day of Judgement*, and presently after the mentioning thereof adding, *You are not ignorant, that one day with the Lord is as a thousand yeeres*, would confirme the tradition of the *Rabbins* touching that matter? Especially when those words doe not seeme to be taken out of the *Psalmes* (as the common opinion is) but out of the *Vulgar* forme and manner of the Iewes making mention of the *Day of Judgement*. Yea he will further thinke; unless Christ the Lord and his Apostles had used the name of the *Day of Judgement* being derived from the *Rabbins*, in the same sense with them, why have they not some where declared it? Is it not a dangerous matter, yea the high way to deceive men to use in doctrine the words and phrases of such as are erroneous without all caution and note of dissent?

Seeing these things are so, I leave it to the judgement of learned men and great Divines to judge, whether this be not the best and easiest way to deale with the Iewes; not to wrest those plaine Prophecies touching things appertaining to the last and glorious coming of Christ, to his first coming; but to perswade them that they expect none other *Messiah*, who can fulfill all those things, namely changing those things that are to be changed (for a Christian must consent no further with the Iewes in any thing, then his profession doth give him leave) then that *Iesus* of *Nazareth*

Nazareth whom their Fathers have crucified. That which the Relation in so many places and so carefully doth inculcate. Behold, (saith it not farre from the beginning) (*Iesus Christ the first begotten from the dead, who loved us, and washed us from our sinnes in his blood*) cometh in the clouds, and every eye shall see him, even they that have crucified him, and all Tribes of the Earth shall mourne before him. I am *Alpha* and *Omega*, the first and the last, saith the Lord, which is, & which was, and which is to come. Likewise whilest it giveth that royall Kingdome to the *Lambe*, namely to *Iesus* that was slaine, as in the seventh Chapter concerning the multitude with *Palmes* in their hands: *The Lambe shall feede them*, &c. in the seventeenth Chapter, the fourteenth vers. *The Lambe shall overcome them, because he is Lord of lords, and King of kings*. Chapter 19.7. *The Marriage of the Lambe is come*. Chapter 21.9. speaking of the *New Ierusalem*, *I will shew thee the Bride of the Lambe*. And in the 23. vers. *The Lambe is the light thereof*, &c. For whilest that we wrest those plaine Prophecies touching things which shall be at the second coming of Christ to his first, the Iewes laugh at us, and they are hardened in their infidelitie.

The Apostle *Peter* useth this meane to convert the Iewes, unless I be much mistaken, *Acts* 3. 19. *Repent, (saith he) and be converted, that your sinnes may be blotted out, When the times * of * ὅταν ἂν refreshing shall come from the presence of the Lord, and he shall send * ἰσχυρῶς. IESUS CHRIST; Which was preached unto you: Whom the Heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets.*

1 Thess. 5. 21.

Prove all things, hold fast that which is good.

Τῷ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ δόξα καὶ νῦν καὶ ἐν ᾧ πάντες αἰῶνες. Ἀμήν.

To our Lord and Saviour Iesus Christ be glory both now and for ever. Amen.

FINIS.



A
COMPENDIUM OF
Mr. Mede his Commentary upon the
REVELATION containing
two Prophecies.

First, the sealed booke or Seale Prophecie.
 Secondly, the Prophecie of the little booke open.
 In the Seale Prophecie is described the imperiall Chap. 4.
 Session, conformable to Israels encamping in the
 Wildernesse. The twenty foure Elders signifying Vcrs. 4.
 the Bishops and Prelates answering the Levites and Priests in so
 many courses.

The foure Beasts by tradition of the Elders of the Hebrewes were }
 1. A Lion. } the Ensignes Vcrs. 6.
 2. A Bullock } of the Host of Ezek. 1. 10.
 3. A Man. } Israel.
 4. An Eagle. }

They Were full of eyes, signifying sharpe sightednesse. Vcrs. 6.

Their Wings, agilitie. Vcrs. 8.

Wings full of eyes, zeale ioyned With knowledge. Ibid.

Sixte wings, most ready to execute Gods Commandement. Ibid.

In the same Seale Prophecie is set forth the destinie of the Em- Chap. 5.
 pire.

The first Seale; the opener is (a Lion) shewing a white horse and his rider: signifying, Christ the Emperour from the East, laying the foundation of the conquest of the Dragon, i. the Devill, and all the Oracles became silent through the World.

S f The

Verf. 3, 4. *The Second Scale (a Bullock) shewing a red horse and his rider, signifying Trajan from the West, whose reigne with Hadrian his successor was full of blood, ἀλλήλοφονία.*

Verf. 5, 6. *The third Scale (a Man) shewing a blacke horse and his rider; signifying Septimius Severus from the South, and by the ballances in his hand, Justice and carefull provision for the Commonwealth in his time and Alexanders.*

Verf. 7, 8. *The fourth Scale (an Eagle) shewing a pale horse and his rider; signifying Maximinus from the North, in his time and Gallus, Volusianus, and Decius, the sword, famine, and pestilence met together, therefore called Mortifer.*

Verf. 9, 10, 11. *The fifth Scale (no beast horse nor rider) entereth from Aurelianus in Anno 268. wherein is set forth the tenne yeeres persecution under Dioclesian.*

Verf. 12, 13, 14, 15, 16, 17. *The sixth Scale, an admirable shaking of Heaven and Earth, signifying the change and subversion of the state of Rome heathen by Constantine the Great.*

Chap. 7. *Before the entrance to the seventh Scale (which is a scale of Trumpets) there is care taken for the Church: set forth by a company of 144000. to be sealed of every Tribe of Israel 12000. in reckoning of which, there is an unusuall order, yet in that Type such as might best represent the profession of pure Religion miraculously in the bosome of the Empire, to be preserved in the midst of the combustions of the World, polluted with idolatrous worship, and conspiring the ruine of the Church, and therefore it is fenced with the Scale of God. The twelve Apostles aptly answering the Type of Israel; the number 12. being the Ensigne of the Apostolike race, and by multiplying expressing the Apostolike progenie. To which is added (by the representation of innumerable Palm-bearers) a most ample estate of every Nation, People, Tribe, and Tongue, &c. praising God.*

Chap. 8. *The seventh Scale containeth seven Trumpets, sounding the alarme to the ruine of the Empire by a seven-fold order of plagues, the foure first of lesse extent.*

Verf. 7. *The first Trumpet wasteth the Territorie of the Romane Empire, with a terrible breaking in of the Northerne Nations: for by the third part of the Earth. is meant the people, or politicall Universe of the Romane Empire, is being the third part of the then*

then known habitable World. This happened from the death of Theodosius, Anno 395. by Alaricus and the Goths, and by the Barbarians, Radagaiso being their Captaine, Anno 404. and by the Vandales and Alanes, &c. Anno 405.

The second Trumpet assaileth the dominion of the Romane Empire expressed by the Sea, Rome being taken by Alaricus Anno 410. After which the largenesse of the Romane dominion was daily cut off, untill Anno 455. that Gensericus tooke and spoiled Rome againe; after which the whole body of the Empire was divided into tenne Kingdomes, Anno 456.

The third Trumpet utterly throweth downe the Romane Hesperus, or Westerne Cæsar, Anno 476. fetching his last breath under the fatall name of Augustulus, a Prince of bitterness and sorrowes, therefore resembled by a falling Starre called Wormewood.

The fourth Trumpet taketh away the light of the Romane Maestie, shining till then under Ostrogothean Kings, when the Consulship of Rome failed, Anno 542.

The three woe Trumpets.

The fifth or first woe Trumpet, sendeth the hostile bands of Saracens, and Arabians, in the Type of Locusts, not onely to destroy and waste, from the yeere 830. to 980. that is 150. yeeres, or five moneths of yeeres, but also to poyson with the venomous doctrine of Muhamedisme. The Locusts had a King over them whose name was מלך, ἀρχηγός, Destroyer.

The sixth or second woe Trumpet, loseth the foure Angels, that is, the foure Sultanies, or Kingdomes into which the Turkes were parted, being before restrained at Euphrates, which loosing happened a little before the yeere 1300. uniting themselves under the conduct of one Othoman, which should come to passe after a prophetical day, a moneth and a yeere, being 396. yeeres, to wit, from the yeere 1057. wherein Tangrolipix had taken the royall Citie Bagdad, from which time the Turkes are prepared to kill the third part of men, that is, in the yeere 1453. Constantinople being then taken. The number of the horsemen are two hundred thousand, their Munition, Gunnes, and Ordnance, expressed by Fire, Smoke, and Brimstone.

Sf 2

The

Chap. 10.
Vers. 7.
Vers. 6.
Vers. 3.
Vers. 4.
Vers. 8, 9, 10.

The seventh, or third woe Trumpet, is put off to the prophesie of the Little Booke: It containeth the consummation of the Myserie of God, which event is declared in an Oath, taken by an Angel; and a Crie, upon which seven thunders utter their voices, which Iohn is forbidden to write.

The Prophecie of the Little Booke (wherein the destinie of the Church is contained) followeth: to which the Apostle is sited by taking the Booke, and eating it; which was sweet in his mouth, but bitter in his belly.

The measured court, setteth forth the Primitive state of the Christian Church, conformable to the rule of Gods Word, shortly after to ensue, and contrary to which is the Court not to be measured, it not being Gods Workmanship, but to be prophaned by idolatrous worship renewed, or Antichristian Apostasie, to reigne fortie two moneths of yeeres.

While this Court is prophaned, two Witnesses bewaile the prophanation, give testimonie to the truth of God, and exhort to repentance 1260. dayes, answerable to the fortie two moneths of prophanation, denouncing Gods iudgements, which beganne to be executed at the Phyalls, and debarring the new Idolaters from the hope of eternall life.

The destinie of these Witnesses is (when they have finished their testimonie) to be made conformable to Christ in suffering, to be inflicted upon them by the Romane seven-headed Bealt; these shall in the end suffer a mysticall death, and lye unburied three yeeres and an halfe; after which they shall be restored to their former estate, or to a more excellent dignitie. And upon a commotion, and alteration of politicall affaires, the Citie of Rome as now it is (being but a tenth part of the old Citie) shall be overthrowne at the fifth Phyall, wherein shall be slaine 600. men of Name, or of the Clergie, or Companies of men. This is the ending of the second woe or sixth Trumpet: at which time the Kings from the East, or the Iewes, shall beginne as it were a new Kingdome: or the Beast, i. the Pope, shall change his forme, being driven from his Metropolis Rome, by the overthrow thereof.

So

So this Vision (Chap. 11.) of the open Booke goeth through the whole course of the Revelation, to shew the connexion of it with the Seales and Trumpets.

The Romane Empire worshipping the Dragon, that is, the Devil in Idols, persecuted the Church of God (represented by the Woman in travell to bring forth Christ in the Romane Empire to be King) 300. yeeres. But after she brought him forth (the Dragon being cast downe from the Romane throne by Constantine) he was there enthroned. This chance of the Dragon contempnisseth with the sixth Seale. The woman after the bringing forth of her sonne, dwelleth in the Wildernesse 42 monethes, or for a time, times, and halfe a time; typifying the state of the Church in a middle condition, freed from the rage of persecution, and not attained to the state of glory, but still persecuted by the flood of errors and heresies cast out of the Devils mouth.

A new Tragedy of evils falleth upon the Woman entred into the wildernesse. She lighteth upon a double Beast, the one ten horned, being the secular whole estate of ten Kingdomes, into which the Empire was divided by the warres of the Barbarians. The other two horned being Ecclesiasticall, which the Pope with his Clergie make up; both Beasts reigning together, and tyed in a neere alliance, governing under the seventh head, exercising the crueltie of the Dragon, and pretending the worship of Christian Religion, demolishing Idols, but promoting by Laws and Edicts idolatry, and lately ablished Heutheism, termed blasphemy against God, his Name, his Tabernacle, and them that dwell in heaven. His Name, when any thing besides God is worshipped with divine worship His Tabernacle; that is, the humane nature of Christ, wherein the Deitie dwelleth, by transubstantiation. And them that dwell in heaven, that is, by calling idols which they worship by their names in derogation of Christ his prerogative and glory.

The company of 144000 virgins followers of the Lambe, mentioned and sealed before at the seventh Seale for connexion of the two propheties; signifie the Church in the midst of the papacie continuing faithfull to the Lambe, the native progenie of the

Sf 3

twelve

twelve Apostles apostolically multiplied, purely and rightly honouring the Lambe and his Father with the Evangelicall song, not addicted to any one Sea, but accompanying the Lambe whithersoever he goeth, often and sharply admonishing the worshippers of the Beast concerning Evangelicall worship, and warning all to withdraw themselves from those Idolaters, except they will perish eternally, set forth in the Cry of three Angels.

Verf. 6, 7. The first admonisheth to worship God purely and rightly according to the Gospel: fulfilled in the yeere 720 in the Greeke and Eafterne Churches, when the Emperours Leo Isaurus, Constantine Iconomachus, Leo Armenius, Michael Balbus, and Theophilus, by their Edicts and Decrees made Protestation for presenting religious worship to one God the Creator, against worshipping of the creature, not only Images, but also Saints and their reliques: as also by the Councell of 338 Bishops assembled at Constantinople by Constantine Iconomachus the adoration of images was accused and condemned of impiety, &c.

Verf. 8. The second Angel threatneth mysticall Babylon for the crime of spirituall fornication with inevitable destruction: Fulfilled in the time of the Albigenes and Waldenses who were the ministers of this Cry; by word and by deed, proclaiming the Church of Rome to be the Apocalypitike Babylon by her idolatry and mysticall whoredome, &c.

Verf. 9, 10, 11, &c. The third Angel denounceth horrible and painfull torments, easelss and endlesse, to the whole traine of the Beast, and those that shall abide in his obedience.

Verf. 14, 15. After this threefold admonition by the Angels, followeth the vindication of the Church against her enemies, under the types of Harveft and Vintage; By Harveft is understood the preparation of the Bride by the conversion of the Iews, together with the overthrow of the Turkish Empire; the Lord Iesus being the Lord of the Harveft, and this at the first phyall.

Verf. 17, 18, 19, &c. As touching the Vintage, the vineyard of the earth is the dominion of the Beast: The grapes, the followers of the Beast: The winepresse, the place of slaughter Armageddon in the seventh phyall: to which place the grapes being gathered by the Angel the Vintager with the helpe of the Saints, the Lord Iesus shall tread them at his coming. Now both Harveft and Vintage

is obtained by prayers of the Church universally.

Mysticall Babylon is Rome, the mother Citie of spirituall fornication. Chap. 17. Verf. 1, 2.

Verf. 3. The Beast, is the Romane Empire.

Seven heads, are seven hills upon which Rome standeth, or seven Orders of successive Rulers, viz. Kings, Consuls, Tribunes, Decemviri, Dictators, Emperours, (in respect of the change whereof into ten Kingdomes it might seeme another Ruler, yet is but the same) and Popes: which last Beast is the beare of the whore.

Verf. 4. The ten hornes, are those ten Kingdoms into which the Empire is divided.

Verf. 4. The cup in her hand, &c. hath allusion to whores and stewes, which is interpreted by the Angel to Iohn, in the Chapter following at the eighth verse.

Chap. 15. In this Chapter is figured the state of the Church cleansed from Idolatrous pollution, and singing the triumphant song at the pouring out of the phyalls.

Verf. 6, 7. The effusion of the phyalls signifie the ruine of the Antichristian Beast. The seven phyalls, so many degrees of the ruine thereof. And whatsoever the phyall is poured out upon, suffereth damage and losse thereby.

Chap. 16. v. 2. The first phyall is poured out upon the Earth, that is, the people, or common sort of Christians; this was fulfilled by the Albigenes and Waldenses, &c.

Verf. 3. The second phyall is poured out upon the Sea, that is, the compass of the Popes iurisdiction; fulfilled by Luther, &c. Reformers of the Church.

Verf. 4, 5, 6, 7. The third upon the Rivers, that is, upon the Ministers and Defenders of the Antichristian iurisdiction; fulfilled in the yeere 1538, upon the Spanish Champions, Priests and Iesuites, by laws executed upon them in the reigne of Queene Elizabeth.

Verf. 8, 9. The fourth upon the Sunne, that is, the Germane Empire, now (by the warres there) in pouring out.

Verf. 10, 11. The fifth, upon the Throne of the Beast, that is, Rome it self.

Verf. 12, 13, 14, 15, 16. The sixth upon Euphrates, to prepare a way for the Kings of the East, viz. The conversion of the Israelites, by removing the obstacle, the Othoman Empire of the Turks, agreeing with the plague of the sixth Trumpet, Chapter 11.

The

Vers. 17, &c. *The seventh phyll is powred out upon the Aire, that is, upon Satan, comprehending, not the dominion of the Beast onely, but all the enemies of Christ, gathered together under the conduct of the Power of the Aire, and shut up in Armageddon.*

Chap. 10.

The seventh Trumpet, With the whole space of 1000. yeeres thereto appertaining, signifying the great Day of Iudgement, circumscribed within two resurrections, beginning at the iudgement of Antichrist, as the morning of that day, and continuing during the space of 1000 yeeres granted to new Ierusalem, (the Sponse of Christ) upon this Earth, till the univerfull resurrection and iudgement of all the dead, when the wicked shall be cast into Hell to be tormented for ever, and the Saints translated into Heaven, to live with Christ for ever.

FINIS.



Errata in the latter part of this Booke.

| Page | line. | Errat. | Corrected. |
|------|-------------------|-----------------|---|
| 5. | l. 13. | as measuring | is measuring |
| 7. | l. 3. | | exp. 6. for 2. 107. |
| 19. | l. 6. | that may | that they may |
| 21. | l. 21. | to the Saint | to the life |
| 24. | l. 10. | That tooth | That the tooth |
| 39. | l. 13. | with her challe | her chille |
| 46. | l. 17. | a few dayes. | a few dayes together. |
| 61. | l. 19. | that the Romane | that the Roman |
| 73. | l. 11. | twelve virgins | twelve being eminent as well in the company of virgins |
| 81. | l. 17. | nation | notion |
| 94. | l. 16. | other drag | other bitter drag |
| 95. | l. 12. | the ruine | the crime |
| 111. | l. 14. | for many | of many |
| 115. | pk. add. in marg. | 1 Th. 5. 8 agin | 1 Th. 5. 8 agin |
| 121. | l. 19. and 30. f. | שני אלפים תורה | שני אלפים תורה |

pk. add. in marg. 1 Th. 5. 8 agin line 96. add. Dan. 35.
l. 19. and 30. f. שני אלפים תורה